

# THE CATHOLIC EDUCATIONAL REVIEW

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# Twelve Patriotic Songs for Catholic Schools

Collected by  
JUSTINE WARD

Illustrated by  
FRANCES DELEHANTY

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The melodies are taken from the Songs without Words in the Manuals of Music II and III. The texts bring out some phases of our Catholic contribution to the civilization of our nation: Columbus with his Catholic faith, the Friars and Mission Fathers, the Martyrs who watered the soil of our beloved country with their blood; the Sisters in the battle field, all worthy to a place beside the over-stressed Pilgrim Fathers in our civilization. The verses are by Father Tabb, James M. Hayes, and others. The illustrations of Frances Delehanty are full of charm and delicate humor.

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# The Catholic Educational Review

MAY, 1945

## AN APPRECIATION

It is with deep regret that the Editorial Board of The Catholic Educational Review records the death of Reverend Felix M. Kirsch, O.F.M. Cap., Ph.D., Litt.D., on March 21, 1945. Doctor Kirsch served as coeditor of the REVIEW since last November. The announcement of his sudden death came as a great shock to the Editorial Board and to the members of the Department of Education of The Catholic University under whose direction the REVIEW is published.

Previous to his appointment as coeditor by the Rector of the University, Doctor Kirsch was a regular contributor to the REVIEW. As coeditor he was most enthusiastic about his work. In fact he regarded the editing of an educational journal an extremely great pleasure. He read the articles submitted to him with painstaking care and was highly pleased when a particular article was well done and its contents indicated that it would further the cause of Catholic education in this country.

Doctor Kirsch was especially interested in the book review section of the REVIEW. He maintained that an educational periodical is judged in large part by its book reviews. He labored faithfully to secure trained men in the various fields of learning to review books and the marked improvement in the book review department of the REVIEW since last Fall was due in large measure to his efforts.

May God grant that his reward in the future life will be measured in part by his conscientious service rendered to the REVIEW as a contributor and coeditor. May his soul through the mercy of God rest in peace.

FRANK P. CASSIDY,  
Coeditor.

REVEREND FELIX M. KIRSCH, O.F.M.CAP., PH.D.

"Thank you." These were the last audible words of Doctor Felix M. Kirsch, O.F.M.Cap. They are characteristic of the gracious, gentle Capuchin priest whose sudden death, on March twenty-first, adds another gold star to the banner of the School of Education of the Catholic University of America. The pages of the REVIEW have been enriched with his articles, reports of his books and pamphlets, and with his work of editing, so tragically brief. His writings breathed his spirit, inspiring as they instructed and edified.

As an educator, he fulfilled in a signal way the exacting but practical definition of teaching, "succeeding in getting other people to learn." He readily recognized the natural but too often latent ability in his students. His own native ability to attain high scholarship made him demand it in others; but he was always the willing and generous guide.

Catholic education is deeply indebted to Doctor Kirsch. His translation from the German of Dr. Otto Willmann made available to American teachers that storehouse of pedagogical wisdom, *The Science of Education*. His intimate knowledge of the needs of religious teachers moved him to publish *The Catholic Teacher's Companion*, the vade mecum of thousands of teaching Sisters. *Sex Education and Training in Chastity* was the rich fruit of years of arduous study and research. Here he was a brave pioneer in a difficult field. This work is a Catholic classic which revolutionized both attitudes and teaching, and gave to educators an authoritative reference and guide. Religious teachers are again his debtors for his translation from the German of Reverend A. Ehl: *The Spiritual Direction of Sisters*. His vital interest in the field of Catechetics, prompted him to write *Practical Aids for Catholic Teachers* (3 vols.), with Sister M. Aurelia, O.S.F., as co-author.

When the Catholic University was authorized to make available an American edition of Cardinal Gasparri's authoritative work, *The Catholic Catechism*, which has been approved for use throughout the Catholic world, Doctor Kirsch was selected as eminently fitted for this important task. The three volumes of *Catholic Faith* with their respective teacher manuals, *Catholic*

*Faith Explained*, give ample evidence of Doctor Kirsch's piety and scholarship, and his understanding of the catechetical needs of pupils and teachers. These Catechisms and their Manuals bring out clearly Doctor Kirsch's respect for the personality of the child; his emphasis on the needed evidences of joy in learning about God and the things of God; his demand for self-activity as the irreplaceable element in the learning process; his insistence on home-mindedness on the part of religious teachers. Here, too, he was a pioneer in the matter of the format of the Catechisms, for he wisely insisted that the content matter of the most important subject in the curriculum should certainly not be the least attractive. *Catholic Faith* is Doctor Kirsch's richest legacy to teachers and pupils. To these texts he gave the best of himself and the best he could find in the great tradition of Catholic education.

But his zeal to meet teacher needs continued to spur his productive pen, and he published *The Religion Teacher's Library* and edited for school use the Reverend Paul Bussard's work on *The Meaning of the Mass*.

It is a sad privilege for the writer to pay tribute to Doctor Kirsch. Years of friendship and long hours of collaboration have deepened reverence and esteem. He was always tense in his work, yet he brought to it a joy which made labor light. It was easy to realize that the task at hand had been the matter of much study and prayer. His unvarying courtesy and gracious consideration for others made working with him a joyful experience. To all his work he brought the precious endowment of a delightful personality. Doctor Kirsch loved people in a Christlike way. He loved the Catholic University as a powerful instrument in the work of the Church; and he gave it an unmeasured service. To the University list of preeminent educators, resplendent with the cherished names of Doctor Shields, Monsignor Pace, and Monsignor Johnson, we sadly but fittingly add the revered name of Doctor Kirsch.

SISTER M. BRENDAN.

## SCOTLAND'S SOLUTION OF THE RELIGION-IN- EDUCATION PROBLEM

The study of comparative education has led educators to look to other countries to see whether or not foreign school systems may offer suggestions for solution of problems that confront school administrators. Catholics, too, have felt the need for a deeper study of comparative Catholic education, especially in its relation to the modern democratic state. Educational systems of other countries may offer no complete solution of the religious education problem in the United States, but each study of a school system abroad may give its small contribution of ideas with which men of good will and wise forethought may be able to work out a harmonious relationship between the state, the school, and those parents who desire that their children be taught religion.

### CATHOLICS NOT DOUBLE TAXED

Scotland has reached a happy agreement, in accordance with which is maintained a national system of schools providing religious education for each denomination. There are no non-sectarian schools. A Scottish writer explains the situation thus:

Strictly speaking, there are neither Catholic nor Protestant schools in Scotland. All are public schools to which no child can be denied the right of entry. They are, however, of three types: schools

- (a) in which the children of Presbyterian parents are taught.
- (b) in which the children of Catholic parents are taught.
- (c) in which the children of Episcopalian parents are taught.

To speak of Catholic or Presbyterian schools is to use a term of convenience, the use of which, however, does recognize the vital principle that the fundamental character of education is determined by the religious instruction on which that education is founded.<sup>1</sup>

<sup>1</sup> J. Grant Robertson, *The Education (Scotland) Act, 1918* (Glasgow: Catholic Truth Society of Scotland, 1937), pp. 25 ff.

Only these three denominations are found in numbers large enough to warrant separate schools. Were there other denominations there, the same rights would be extended to them. Scotland has a land area about equal to that of the State of Maine, U.S.A. Its population is 4,916,000. The total Catholic population is 621,398 (as of January, 1944). Catholics are grouped largely in the industrial centers. In Glasgow, for instance, they form a fourth to a third of the population of the city.



In view of the present trend toward state monopoly of education and of the increasing burden borne by American Catholics in support of their schools, it seems timely to present an account of the Scottish settlement of the question of religious education.

#### CATHOLIC SCHOOLS IN SCOTLAND BEFORE 1918

Though Catholic schools in Scotland present a continuous record from the days of St. Ninian and St. Columba in the fifth and sixth centuries down to the present, space here permits only a brief history of their condition during the last hundred years. In 1833, the British Parliament, moved by continued reports of the poverty and inadequacy of schools throughout the United Kingdom, began to appropriate annually, to schools providing religious instruction, grants to be administered as aids to encourage the building of more schools, and to pay salaries of teachers and pupil teachers. Catholic administrators, struggling to build up their schools as they emerged from the hiding places of penal times, shared in these government grants to a certain extent. Voluntary grant aided schools, however, were inadequate to educate Scotland's children; hence a national system was established by the Education (Scotland) Act of 1872.

According to this statute, which is basic in regulating the modern system of education in Scotland, nine hundred forty-seven school boards elected by the ratepayers in each parish were set up as local authorities for the administration of the schools, thereafter to be known as public schools. National control was secured by the institution of the Scottish Education Department. As the law went into effect, school boards were elected, and the question of religious instruction was fought out from one end of Scotland to the other. *There was no thought of secularization of schools in order to escape the issue.* Scotsmen recognized that education without religious teaching is not complete. In theory the boards could provide any kind of religious instruction, or none at all as they chose, and in practice, since nine-tenths of the population in Scotland in 1872 were Presbyterians, the Presbyterian religion was prescribed for the public schools.<sup>2</sup>

Managers of voluntary schools were invited to transfer their schools to the direction of the local boards, which would thence-

<sup>2</sup> Scottish Education Department, *Memorandum with regard to the Provision Made for Religious Instruction in the Schools of Scotland*. Cmd. 6426 (Edinburgh: H. M. Stationery Office, 1943), pp. 4 ff.



forth control and maintain any schools so transferred. Nearly all of the Presbyterian voluntary schools were then transferred to the national system. Catholics and Episcopalians, however, could not turn their schools over to the boards, all of which provided Presbyterian teaching. Catholic schools, then, remained on the same voluntary basis as before, receiving some aid through parliamentary grants. Inspectors saw to it that the voluntary schools met the same standards and conditions as the public schools. The vital difference was that voluntary schools received no aid from the local rates raised by the taxation of both Catholics and non-Catholics for the support of public schools.

#### SOLUTION TO THE RELIGION-IN-EDUCATION PROBLEM

From 1872 to 1918 a period of school expansion caused school costs to rise until the burden of keeping the Catholic schools up to the new standards was almost intolerable.<sup>3</sup> Financial sacrifices were made by clergy and parents, by teachers who taught too large classes for too low salaries, and children were at a disadvantage in not having as good and as well-equipped schools as their neighbors. Practical Scotsmen saw a generation of many young people growing up deprived of opportunities to use their talents to the full extent.<sup>4</sup> They reasoned that both the state and the business world would be benefited if every child were given a better education. Educationists throughout Scotland realized the injustice of penalizing a portion of the children because of their religion, and they declared that equal opportunity should be given to all by adopting the voluntary schools into the national system with suitable provision for religious instruction.

The Scottish Education Department saw that the problem of the voluntary schools could be dealt with in a bill which would also provide other needed reconstruction of school conditions. Before the government framed an education bill, however, many informal meetings with church representatives were held by government officials, in which four fundamental propositions were discussed, namely:

1. The enlargement of the area of the local management from a parochial to a county unit;

<sup>3</sup> Lord Skerrington, *The Educational Grievance of Scottish Catholics* (Edinburgh: "Catholic Herald" 1914), p. 10, *et passim*.

<sup>4</sup> Compton Mackenzie, *Catholicism and Scotland* (London: George Rutledge and Sons, 1936), pp. 168 f.

2. The bringing of all the voluntary schools into the national public school system under the proposed county control;

3. The provision that all schools which would come under county management share to the full extent both in government grants and in local rates;

4. The recognition of religious differences.

No party committed itself to anything, but the pleasant atmosphere of the meetings and the friendliness that prevailed encouraged the government to proceed with the framing of a suitable education bill, which was introduced into Parliament in December of 1917.\*

There was very little opposition to the provisions held out for voluntary schools on the part of the public generally. The people did object, however, to the abolition of the election of local school boards; hence the administrative features of the bill were widely discussed during 1918, and a compromise was finally reached whereby thirty-eight county and burgh boards, known as education authorities, were elected instead of the former large number.<sup>6</sup> At the same time Catholic leaders were gravely considering their responsibility in accepting or rejecting the proposals of the government to adopt the voluntary schools into the national system, under the safeguards offered. Many Catholic leaders and parents objected to the bill because they feared to trust their schools to the local authorities, whose administration might prove harmful, even though the text of the proposals appeared sound. They were reluctant to hand over the management of schools to local bodies of which Protestants would form a large majority. On the other hand, another group contended that Catholic education was amply safeguarded by the provisions of the bill. The fear expressed of Protestant opposition was answered by the state officials with the advice that Catholics, though a minority, should trust their fellow men. The Catholic leaders who favored the acceptance of the government's proposals included many who in former conferences had gone over the situation carefully with department officials. Through these

\*J. C. Long, "Memorandum on the Scottish Solution of the Religious Education Problem" (Unpublished manuscript written for the Minister of Education, New South Wales, Australia, 1936). Letter to author, March, 1944.

<sup>6</sup>Parliamentary Debates, December, 1917 to November, 1918, inclusive; *Glasgow Herald*, December, 1917 to November, 1918; *Scottish Education Journal*, I, May, 1918 to November, 1918.

officials the State had asked the Church what reasons underlay the wish to retain the management of schools. Catholic representatives had explained the Church's position on the single concept of education as a union of religious and secular subjects brought about by the Catholic teacher in a Catholic atmosphere. The state accepted these principles, and actually made them part of the proposed bill. Those Catholics who advocated the acceptance of the proposals found it difficult to see cause for hesitation, but rather felt gratified that the Church's conditions were to be incorporated into the laws of a Protestant state.

Monsignor W. F. Brown, the Apostolic Visitor, submitted the opinions of the various Catholic groups to the Holy See. In March, 1918, word was received that the Holy See approved of the proposals in favor of accepting the bill, on condition that there should be guaranteed "all that is required by the Catholic conscience for the education of children in conformity with what has been on many occasions required by the head of the Church." Hesitation on the part of Catholics then vanished. The approval of Rome enabled all to work together with the one object of securing such guarantees as were necessary.<sup>7</sup>

During the late spring of 1918 many consultations were held by the government representatives with the churches, the teachers, and the people, so that when the bill was reintroduced in the summer, it was practically an agreed measure. It became a law in November, 1918, and went into effect six months later, in May, 1919.<sup>8</sup>

#### CATHOLIC SCHOOLS IN SCOTLAND, 1918-1945

The new law empowered the managers and trustees of voluntary schools to transfer their schools to the public education authorities, who were bound to accept the transfer "upon such terms as to price, rent, or other consideration as may be agreed," or failing agreement, "as may be determined by an arbiter appointed by the Scottish Education Department." After the transfer, such grants as had formerly been paid by the national government to the transferred schools were paid to the education authorities. The law states that after two years no further grants would be made to voluntary schools.<sup>9</sup> Sometimes this

<sup>7</sup> *The Tablet* [London], 131:549-52, April 27, 1918.

<sup>8</sup> *Parliamentary Debates*, October-November, 1918.

<sup>9</sup> *The Education (Scotland) Act*, 8 and 9 Geo. V, Chap. 48, Sec. 18, (1), (2), (5).

clause has been mistakenly interpreted as compulsory. The 1918 act, however, was an agreed measure in the nature of a concordat between the government, the local authorities, and the churches concerned.<sup>10</sup> There was no thought of compulsion in the enactment. The clause regarding the discontinuance of government grants was a legal necessity consequent upon the proposed new financial arrangement of the bill by which the previously existing financial arrangement had to be cancelled.

The Scottish Catholics "did not want two years or even two days." Within two years two hundred and twenty-six Catholic elementary schools had been transferred, some taking a little longer than others merely because of varying lengths of time required to make necessary negotiations. There were the government aided schools. Private fee paying schools for the most part kept their own management.<sup>11</sup> According to the law, the transferred schools were thereafter "held, maintained and managed as public schools by the education authorities," who have the "sole power of regulating the curriculum and of appointing teachers," with the important provisions that:

1. The existing staff of teachers was taken over, and placed on the same salary schedule as that of teachers in "corresponding positions of the same authority."

2. All teachers must satisfy the Scottish Education Department as to qualifications and certification, and must be approved "as regards their religious belief and character by representatives of the Church or denominational body in whose interests the school has been conducted."

3. The time set aside for religious instruction or observance in a transferred school must not be less than it had been under the former management. The education authority must appoint a religious supervisor without remuneration. Such supervisor must be approved by the representatives of the Church as to character and religious belief. He must report to the education authority as to the efficiency of religious instruction in his school. He has the right of entry to the school during religious instruction. The

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<sup>10</sup> W. F. Brown, *The Scottish Settlement* (An Address Delivered to the Meeting of Non-Provided School Teachers at the Brighton Conference of the N. U. T., 1934), p. 8. W. F. Brown was Msgr. Brown, Apostolic Visitor to Scotland in 1918. He is now Right Reverend Doctor W. F. Brown (Bishop of Pella), of Southwark, England.

<sup>11</sup> Answers of correspondents in Scotland to the author's questionnaire.



education authority must "give facilities for the holding of religious examinations" in every transferred school.<sup>12</sup>

#### APPOINTMENT OF TEACHERS

In other words, Catholics transferred the management of their schools and the appointment of their teachers to the local education authorities who in return are bound by law to manage the schools and appoint the teachers exactly as the Catholic managers themselves would do. At the time of the transfer, 1919-1921, many of the schools were conducted by members of religious orders. When a new teacher is needed in a school, the authorities are usually willing to appoint a religious to a place left vacant by a member of the order, provided that one with the necessary educational qualifications is available. The majority of Catholic schools in Scotland are conducted by lay teachers, not more than 4 per cent being members of religious orders, not because religious are not wanted, but because their numbers in Scotland are too few to be able to conduct more schools. The lay men and lay women who form the majority of Scotland's Catholic teachers do excellent work and live good, pious lives, as a rule. Their assistance in Catholic action is invaluable.<sup>13</sup> The bishops usually appoint the parish priests as supervisors of religious instruction. The words "without remuneration" were inserted into the bill so that any priests who might be supervisors might also hold positions as representatives of the Catholic interests on the local education boards or committees if elected or chosen to do so. This they could not do if they were receiving pay from the boards.

The 1918 act also made provision for the building of new schools. Catholics may build the school and hand it over on lease to the education authority, or sell it, or they may petition for the new school, and the county builds it for them, after the Scottish Education Department is satisfied as to the need for such new school. This latter alternative came as a suggestion from the government, as a kindly thought that Catholics may not have power to acquire the land, whereas the public authority has the compulsory power of acquisition of land. In practice both alternatives have been in use. This provision for new

<sup>12</sup> *Education (Scotland) Act, 1918, Sec. 18, (3), (i), (ii), (iii).*

<sup>13</sup> Answers from correspondents in Scotland to author's questionnaire.



schools is an important point, as with new housing schemes in the cities, new schools are often necessary.<sup>14</sup>

#### PROVISION FOR POPULATION SHIFT

A section of the act, which might raise some misgiving in the minds of persons outside of Scotland, reads thus:

If at any time after the expiry of ten years from the transfer of a school under this section, or from the provision of a new school . . . the education authority by whom the school is maintained are of the opinion that the school is no longer required, or that, having regard to the religious belief of the parents of the children attending the school, the conditions prescribed in subsection (3) of this section ought no longer apply thereto, the authority may so represent to the Department, and if the Department, after such inquiry as they deem necessary, are of the same opinion and so signify, it shall be lawful for the education authority thereafter to discontinue the school, or as the case may be, to hold, and maintain, and manage the same in all respects as a public school . . .<sup>15</sup>

Correspondents in Scotland write reassuringly on this point, saying that the closing of country schools is a normal occasional happening. Small public schools are sometimes closed and the few children who attend them are taken by bus to other schools of their own denomination. That this closing is not done lightly may be evidenced by the fact that one Catholic school mentioned as functioning under an education authority has only seventeen pupils. Six Catholic schools have been closed since 1919. The Catholic authorities expressed no wish to keep them. The children were nearly all absorbed into neighboring Catholic schools.

Liberal provision is made for aid to nursery schools, orphanages, industrial schools, reformatories, schools for defective children, and for the deaf and the blind.<sup>16</sup> Catholics have four orphanages, eight approved schools (reformatories), one school for the deaf, and one for the blind, all of which are conducted by religious orders.<sup>17</sup> They are aided both by government grants and the local educational authorities.

<sup>14</sup> Answers of correspondents in Scotland to author's questionnaire.

<sup>15</sup> *Education (Scotland) Act, 1918*, Sec. 18, (7), (8), (9).

<sup>16</sup> *Education (Scotland) Act, 1918*, Sec. 8; Sec. 18, (6); *Children and Young Persons (Scotland) Act, 1932*, Sec. 22.

<sup>17</sup> *The Catholic Directory for the Clergy and Laity in Scotland, 1944* (Glasgow: J. S. Burns and Sons, 1944), pp. 284 f.

## IF FEW CATHOLICS IN AREA

Before 1918, Catholic secondary schools in Scotland were few. Since the new arrangement, however, adequate numbers of new secondary schools or departments have been added to the system. Nevertheless there are numbers of pupils who live in districts where there is no Catholic secondary school. In such cases the education authority of the area in which the children live must pay for them to attend another school, "regard being had to all the circumstances, including the religious belief of the parents." In other cases children are given bursaries to travel by bus to schools at some distance, or their board is paid at a hostel near a Catholic secondary school, if there is none in their own district.<sup>18</sup>

A few private Catholic boarding schools and the two Catholic teachers' colleges for women did not come under the section of the law relating to day schools, though they had been receiving government grants before 1918. The statute made it lawful in those cases for grants to be continued as formerly provided that requisite standards are maintained. Local education authorities were also empowered to contribute to the maintenance of such schools.<sup>19</sup>

## TEACHER TRAINING

Teacher training for Catholic women in Scotland is given in two residential Catholic training colleges conducted by religious orders. Both provide and maintain their buildings at their own expense. Staff salaries, and cost of equipment and repairs are paid by the National Committee. Each student in training, if a resident of Scotland, receives a grant of twenty pounds annually from the Scottish Education Department. The law guarantees that the principal must always be a member of the religious order owning the college, if she has suitable qualifications. The remainder of the staff may be either religious or secular, Catholic or non-Catholic. Consideration has been shown for the opinion of the controlling body, when the subject to be taught has a religious aspect. At present there is no center for the exclusive training of Catholic men teachers, their numbers being too small to warrant it. The majority attend the Scottish universities and non-Catholic training colleges. In order to

<sup>18</sup> *Education (Scotland) Act*, 1918, sec. 10.

<sup>19</sup> *Ibid.*, sec. 9.

qualify to teach in a Catholic school, they must attend special classes taught by priests appointed by the bishops to teach Catholic doctrine, philosophy, and catechetics.<sup>20</sup>

#### CURRICULUM AND TEXTBOOKS

As to curriculum and textbooks, Catholic schools follow a program approved in all things except religion by the Scottish Education Department. There is much latitude, however, in the choice of subject matter, and complete freedom in the selection of textbooks. Catholic teachers and religious supervisors are asked to recommend books which are placed on lists of selected texts from which the headmaster of each school may choose the ones he wishes to be used in his own school. Generally textbooks are supplied free by the local education authorities.<sup>21</sup>

Though education is compulsory for children between the ages of five and fourteen inclusive, parents are left free to choose whatever school they wish for their children with the result that the great majority of boys and girls are sent to public schools of their own denomination, only a few being sent to private schools, where fees are charged.<sup>22</sup> Though by law the state supported schools, whether Catholic or not, are open to all denominations, and a conscience clause permits parents to withdraw their children from any religious instruction to which they object, in practice it rarely happens that a Catholic child attends a non-Catholic school, or that a Protestant child attends a Catholic school except in a few remote districts where Catholic children are too few to have a school of their own. The general situation in Scotland is that *every Catholic child is taught by Catholic teachers in a Catholic school.*<sup>23</sup>

Much planning for the youth of the future in Scotland is in evidence. Medical services are given to all schools, Catholic and non-Catholic; meals are served to the needy; milk is given daily; and physical conditions of children generally are cared for. Even shoes and clothing are provided for needy children. New legislation proposes to provide for the extension of all such services, as well as for youth camps, new playing fields, boarding schools, the raising of the age for compulsory school attendance,

<sup>20</sup> Answers of correspondents in Scotland to author's questionnaire.

<sup>21</sup> *Ibid.*

<sup>22</sup> Personal correspondence of the author. Letter from J. C. Long, June, 1944.

<sup>23</sup> Answers of correspondents in Scotland to author's questionnaire.

and continuation schools with compulsory part time attendance.<sup>24</sup>

#### ADMINISTRATION

The administration of education is now in the hands of thirty-five county and burgh councils, who work through standing committees.<sup>25</sup> For Catholic schools in some places, the number of representatives may vary somewhat from that permitted by the former arrangement, but in Scotland it is not a case of outvoting, for Catholics are always a minority. The spirit of the authorities, however, is not only fair but generous in the practical working out of the provisions of the law. In the twenty-six years of the operation of the 1918 act only two cases of litigation have occurred, the one in regard to the transfer of a newly built school and the other in regard to transportation to Catholic secondary schools. In both cases, the decision was in favor of the rights granted to the Catholics by the law. Considering the fairness and impartiality of the Scottish Education Department, and the law courts of the country, Catholics feel reasonably secure for the future.<sup>26</sup> The verdict of the leaders of all parties to the religious settlement of 1918 is that the plan has worked well, and that no men of consequence would wish to see it overturned. In fact, that agreement is now simply a matter of national fact and national acceptance.<sup>27</sup>

#### SUCCESS OF THE SOLUTION

Great advantages have resulted from the provisions made for the voluntary schools in 1918. The state administration of schools has been greatly simplified. The Catholic population, which statesmen felt could not be neglected in the reorganization of the school system, nor left to suffer under political injustice, is now happily satisfied. Grievances on the part of denominational leaders have given place to contentment, and a fuller life has been added to the nation. Catholic parents are proud of their schools, and are not inclined to send their children to non-Catholic

<sup>24</sup> *The Scotsman*, November 1, 1944.

<sup>25</sup> *Local Government (Scotland) Act*, 1929.

<sup>26</sup> James Robert Lyons, LL.B., "Memorandum on the Position of Catholic Schools in Scotland under the Education (Scotland) Act, 1918 (Unpublished manuscript written for the Minister of Education, New South Wales, Australia, 1936), p. 14.

<sup>27</sup> Personal correspondence of the author. Letter from J. C. Long, March, 1944.



schools. The lightening of financial burdens has left more time for spiritual direction on the part of Catholic pastors, and the better trained class of teachers make the schools more Catholic in atmosphere and teaching. Catholic boys and girls are advancing to secondary education and to the universities, teachers' colleges, and technical schools in numbers that have raised the whole Catholic population of Scotland to a higher level. Catholic schools are larger, better equipped, maintained according to modern standards, and at the same time they are more Catholic in character than they were under former conditions. Scottish Catholics have had no reason to regret their original decision regarding the 1918 Act, and the thought that the Holy See has approved their action gives a sense of satisfaction to their reflections on the success of the venture. Catholics in Scotland owe a real debt of gratitude to the education authorities who have worked not only with a minimum of friction, but wisely, impartially, and justly to bring the principles contained in the act into actual accomplishment, principles which recognize the priority of the family, the right of parents to determine the kind of education their children shall receive, and what school they shall attend. Furthermore, the act embodies principles of justice, equality of educational opportunity for all, and religious toleration.<sup>22</sup>

#### SUMMARY

To sum up briefly, the 1918 act extended the local government area from the parish to that of the county; it embraced the voluntary schools, most of which were Catholic; it placed all teachers on the same salary scale; it legislated for religious teaching; approved Catholic teachers for Catholic schools, built, equipped, and maintained Catholic schools, and thus set up a national denominational school system in Scotland with Catholic and Protestant schools, teachers, and pupils on an equal basis. The solution of the education problem in Scotland is essentially an adjustment between Church and State, which, while preserving political separation, maintains a happy, friendly relation, with education as the closest and most continuous point of contact between the Church and a modern democratic state.

SISTER MARY BONAVENTURE DEALY, O.S.B.

<sup>22</sup> W. F. Brown, *op. cit.*, *passim*.



## RECENT TRENDS IN EDUCATION FOR THE SOCIAL SERVICES

### NUMBER OF SOCIAL WORKERS

The 1940 Census lists 69,677 persons as engaged in social work. This number represents an increase of almost one hundred per cent over the preceding census although the increase is evidently not so great as it seems because of the greater inclusiveness of the term "Social and Welfare Workers" in the 1940 count. For example, the 1940 figures include probation and parole officers, school attendance officials, and staff members of the Young Men's Christian Association and the Young Women's Christian Association, none of whom were included in this category in the 1930 census. Nevertheless, it is clear that with the development of the public social services, in federal, state, and local agencies many new positions have been opened and that persons who occupy these positions are regarded as "social and welfare workers" by the official census and by the public generally.

### THEIR TRAINING

Since persons occupying positions in the social services ordinarily regard themselves as engaged in professional pursuits and since they are generally so regarded by the community in which they work, it might be well to inquire whether they have received professional training to equip them for their tasks. The professional associations of social workers and the American Association of Schools of Social Work have assumed two full years of graduate training in an accredited school of social work to be necessary for professional competence and for full professional training. Judged by this standard, it is readily seen that only a relatively small proportion of persons employed in social and welfare work have received full professional training. While a complete census of the educational qualifications of persons occupying social work positions is not available, sample studies which have been made give a clear view of the areas studied. A study of public assistance agencies in 26 states indicated that only 2 to 3 per cent of those workers in beginning social work positions had had any training in a graduate school of social work.<sup>1</sup> In a study of the educational qualifications of social

<sup>1</sup> DeSchweinitz, Karl and Larson Neeta, *Training for Social Security: A Report to the Social Security Board*, Sept. 21, 1943, pp. 20.

work personnel in the public welfare departments of three Eastern Seaboard states in the summer of 1944 it was found that only 8 per cent of all persons who occupied case work positions had received full professional training; another 10 per cent had received some professional training; while the remaining 82 per cent had received no professional training in a school of social work.<sup>2</sup> The percentage of trained personnel in administrative and supervisory positions in these three state agencies was high, however, for in their endeavor to maintain a high standard of professional service to their clients they had emphasized the importance of full professional training for positions charged with the major share of responsibility for public social services.

#### THE PERSONNEL SHORTAGE

An acute personnel shortage in the social services is seen in both public and private agencies and it parallels somewhat the war-time shortage in teaching, nursing, and the other professions. In the case of social work, however, the shortage existed before the war period and was becoming more acute each year. Miss Anne Fenlason<sup>3</sup> points out that "there has always been a shortage of workers with full professional training" which existed even before the depression and the war. This shortage has been attributed to a number of factors one of the most important of which has been the rapidly expanding field of the social services in the United States. Until recent years the greater number of professionally trained social workers were employed in private social agencies in the field of family and child welfare, and their work was generally regarded by the community as the giving of case work services to private agency clients. Since the enactment of the Social Security Act, however, there has been a rapid expansion in the public social services which called for more trained personnel than the schools of social work were able to turn out. Then, too, new areas of service have been opened up to social workers in both public and private employment. Schools of social service in Belgium and in Germany have for a number of years past been training young women to fill positions as personnel directors in industrial plants and in offices, as rent collectors and liaison officers in housing projects, as social work-

<sup>2</sup> Unpublished study by the author of this article.

<sup>3</sup> Anne Fenlason, "Undergraduate Training," *Survey* Midmonthly, Sept. 1944, pp. 281.

ers in parishes and in public and private community projects. In America, too, other agencies than those which were formerly designated "as charitable and philanthropic endeavor" have begun to make claims for the use of skills which social work training develops and their demands for trained social workers have lessened still further the number available for employment in private and public social agencies. A still further demand for trained social workers is anticipated at the end of the war with the social disruption which will come with the return of large numbers of men in military service to civilian life and civilian employment.

This increased demand for social workers with full professional training came at a time when there was a gradual decline in enrollments in graduate schools of social work. Professor R. Clyde White of Western Reserve University has cited figures to show that a decline in enrollments in graduate schools of social work set in about 1935 and continued over a period of years. A part of this decline in the number of students entering schools of social work has been due to the fact that compensation for employment in the social services has not kept pace with compensation in other professions which require a comparable amount of training. As late as 1940 graduates of schools of social work in some areas were expected to begin their professional employment in social work positions which paid from \$80 to \$100 monthly. Many young persons with four years of college training could not see their way to make an additional capital outlay of from \$2,000 to \$3,000 for two years of graduate training when their prospects of a reasonable financial return were so meager. Students in schools of social work are derived from all social and economic classes, but a number of local studies have seemed to indicate that the model student in a school of social work comes from a home of the middle economic class whose income is received from clerical pursuits or skilled labor. His parents have "made a sacrifice" to send him to college, and the chances are that he has earned a part of his own expenses by employment during the school year and during his summer vacations. Ordinarily his parents cannot continue to subsidize him during his graduate study, and in many cases they expect him to begin to make a return to them for the money that they have spent on his college education. If he can through the help of a

scholarship or through his own endeavors continue through two years of graduate training, he can hardly hope to meet his own living expenses, pay off any debts he may have incurred during graduate training and meet his family obligations on the salary which beginning social work positions pay.

#### UNDERGRADUATE EDUCATION FOR THE SOCIAL SERVICES IN THE PAST

Up until the year 1937 some social work training on an undergraduate level was given in connection with accredited schools of social work. However, the American Association of Schools of Social Work, in an effort to "maintain and preserve standards of professional training and provide a qualified personnel for the profession," was able to effect the transfer of all social work courses to a graduate level in its member schools. During twenty-five years preceding 1937 undergraduate colleges had offered courses in charities and corrections, child welfare, public welfare, family problems and in some instances in group work and in case work. Field work had been arranged under the auspices of local agencies and credit had been given for this field work as well as for social work courses. In many of these colleges sociology was indistinguishable from social work and courses in sociology were a strange melange of social theory, scientific fact, and the attempt to teach skills and affect attitudes. As the function of sociology became more clearly defined as the scientific study of society, its connection with social reform and social betterment lessened, and training courses in social work were established apart from the undergraduate sociology courses. As the profession of social work grew and developed, graduate schools of social work became securely established as the centers for professional training and their connection with the social science departments grew more remote. To some extent the falling off in the enrollment in graduate schools of social work may have been due to the lack of rapport between graduate schools of social work and undergraduate departments of social science. Within recent years, however, new lines of communication have been established between them. The accumulated knowledge and experience of social work practitioners have made a contribution to the scientific knowledge of society which the social scientists have been quick to recognize and to value, and social scientists have found some of their most fruitful fields of research in co-



operation with social agency personnel. Then, too, professional social workers, as they have achieved a greater virtuosity in the handling of their tools and skills, have related themselves more happily to other disciplines.

#### RECENT TRENDS IN UNDERGRADUATE TRAINING

But the return of undergraduate training for social work to the departments of social science has been a new and unforeseen development due to the expanded employment opportunity and the inability of the graduate schools of social work to meet the demand for trained personnel.

In a recent article in the *Survey Midmonthly*, Anne Fenlason summarizes the present state of development of undergraduate training for social work:

Twenty-two colleges and universities are offering curricula roughly comparable to that of member schools; fourteen additional colleges and universities offer sequences in social work mostly at an undergraduate level; at least eighteen institutions offer three or four graduate courses in social work and at least ninety-four colleges or universities offer one or more undergraduate courses. . . . Another indication of the trend has been an organized movement of Southwestern colleges to form a professional association of colleges interested in offering full training on an undergraduate basis. More recently a group of educators from the social science faculties of the state supported institutions has formed the "National Association of Schools of Social Administration."<sup>3</sup>

#### THE GRADUATE SCHOOLS AND UNDERGRADUATE TRAINING

During the past eight years the American Association of Schools of Social Work, with its 42 graduate schools of social work members, has been studying the problem of undergraduate training through its Committee on Pre-Social Work Education. In a report of this committee to the Association in 1941 the following summary statement about the social sciences was made:

There can be no longer any debate over the primacy of the social sciences as pre-professional subjects for social work. Economics, political science, psychology, and sociology are recognized by all social workers and by all members of faculties of schools of social work as basically related to the profession of social work.<sup>4</sup>

<sup>3</sup> *Op. cit.*, page 251.

<sup>4</sup> *Report of the Committee on Pre-Social Work Education, 1941.*



In 1944 the Committee on Pre-Social Work Education concerned itself with the specific content of the social sciences which social workers need most and gave its attention to the integration of undergraduate and graduate education for social work. It recommended that sequences focused toward social work be planned and that their curricula be drawn from many departments of the college or university and that they include some courses by social work staff. The committee recognized three levels of training for social work:

1. The undergraduate level which is both pre-professional and sub-professional.
2. The first year graduate level which represents a year of generic preparation for social work.
3. The second year graduate level which represents the termination of full professional training and includes concentration in some specialized field of social work.

The committee expressed the view that the integration of undergraduate and graduate training for social work would aid substantially:

1. In the recruiting of students for full professional training.
2. In recruiting professional personnel to be immediately useful.
3. In recruiting persons for social work positions who, though unable to continue for graduate social work training, could nevertheless profit from a program of in-service training.

#### THE CURRICULUM

As to curriculum content of undergraduate sequences in social work, the committee recommended:

I. Social science courses selected from various departments and designed to acquaint the student with the social environment and organization in which his profession has developed and in which it functions. Courses in economics, political science, sociology, psychology, anthropology, and history were recognized as having content valuable in pre-professional training.

II. Courses focused more directly on the practice of social work. These courses through discussion and readings are designed to familiarize the student with the problems with which social work deals and a descriptive analysis of the ways of meeting these problems. "The Field of Social Work" would be

considered such a course, as would informational courses in child welfare, public welfare, and family problems.

III. *General Methods Courses.* These courses would be related to other disciplines and professions as well as to social work. The basic methods of statistics can be taught in undergraduate courses, to be used in practice or in later study. Interviewing as a method applicable to many fields can be taught also with illustrations drawn freely from many different areas. A later study of interviewing as a tool in social case work or in social work research would normally follow in a graduate school of social work.

The committee recommends that field work be retained at the graduate level of teaching, "for field work and class work represent an integration of theory into one learning experience" and require an element of personal maturity which the undergraduate can hardly be assumed to possess. As a substitute for field work the committee suggests a program of "planned observation or limited participation." Such a program suggests a return to the policies which some institutions followed twenty years ago but with the difference that credit would not be given for this work as was then the case. Such field experience has been found to give vitality and meaning to classroom instruction; it integrates theory and practice from the very beginning of social work training; and "conserves and intensifies the principle of service" which is basic to social work training and recruiting.

How the relationships between undergraduate courses in social work and graduate schools of social work are to develop in the future evidently depends upon the relationships which can be established between the American Association of Schools of Social Work, i. e., the graduate schools and the National Association of Schools of Social Administration and other undergraduate associations. However, the Committee on Pre-Social Work Education deserves credit for its realistic approach to its study of the problem and its frank recognition that a better integration of undergraduate training for social work with graduate training for social work will go far to "supply more workers to the profession and at the same time maintain professional standards."<sup>2</sup>

An examination of the catalogues of Catholic colleges, particu-

<sup>2</sup>*Ibid.*, Fenlason, pp. 237.

larly those for young women, reveals that in recent years a considerable number of them have introduced social work courses into their departments of social science. This reversal of the earlier trend to separate social work courses from social science departments is apparently due to the increased demand for social work training on the part of young women who expect to enter that field of employment immediately upon graduation from college. The courses listed reveal a great variety in the approach to social work training on an undergraduate level. In some cases the courses seem to have been organized with a due regard to the pre-professional requirements of the graduate schools; in other cases the emphasis has apparently been placed upon meeting the immediate requirements for employment in local agencies. In view of the diversity in practice and in concept of social work training on an undergraduate basis which exists at the present time, the question arises as to whether a conference on training for Catholic social work, to include representatives from both graduate and undergraduate schools, might not serve to clarify the situation and serve as a focal point for discussion and the exchange of ideas and experience. What training for social work can be safely undertaken on the undergraduate level and what training should be left to the graduate school; what employment opportunities are for different levels of training; and how the training facilities of all the schools can best be adapted to the developing needs of social work practice are some of the questions which might be discussed and clarified by such a conference.

RUTH REED.

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#### FRIENDS AND ENEMIES

As to the friends and enemies you just mention, I have hitherto, thanks to God, had plenty of the former kind; they have been my treasure; and it has perhaps been of no disadvantage to me that I have had a few of the latter. They serve to put us upon correcting the faults we have and avoiding those we are in danger of having. They counteract the mischief flattery might do to us, and their malicious attacks make our friends more zealous in serving us and promoting our interest.—*Benjamin Franklin in a letter to Francis Hopkinson, 1781.*

## PORTUGUESE IN THE SCHOOL CURRICULUM\*

We all know that interest in Portuguese as a subject for the school curriculum is a very recent thing. All of us remember the day in the immediate past when our people were being encouraged to give up misconceptions of Brazil for a new set of ideas that more nearly approached the truth. This task was of course tremendous, and so great was the need that we had to start from the bottom. We had to tell people that Portuguese America actually existed, that it covered an area of so many millions of square miles, that so many millions of people lived happily in a pattern of life that, however much originality it might lack, was still unique in the New World.

There were many initial shocks and surprises; and not a few Americans were alarmed at our past apathy and at our past ignorance. Here was another world unfolding before our eyes that almost suddenly loomed large to us—and in a manner quite different from Mexico, or Argentina, or Colombia, or our own Southwest. We had well-nigh forgotten Brazil since the days of the Old Empire, when she was then the most respected nation of Ibero-America; and it startled some of us. After having lulled ourselves into the belief that all was Spanish or neo-Spanish south of the Rio Grande, it was hard to discover another people, active, enterprising, and industrious, with its own art, music, language and traditions—inhabiting a country unbelievably large with a population much more numerous than we had suspected and with a startling penchant for modern, industrial living.

### PORTUGUESE VS. SPANISH

When the Good Neighbor bombardment started in earnest, and the big guns of the Co-ordinator's Office were turned on the schools of the country, friends of Portuguese held high hopes that something positive might come out of it. There was, to be sure, much that was sensational and superficial, much that smacked of a superior advertising agency, and a great deal that

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\* A paper read at the Conference on the Teaching of the Languages of Latin America, held at Howard University, Washington, D. C., on December 9, 1944, under the sponsorship of the University's Department of Romance Languages and the National Education Association. Changes have been made in the text for purposes of publication.



was downright emotional and saccharine. Yet we were encouraged even in the midst of our suspicions; and many of us felt that at last the stranglehold on the public mind that Spanish was the language of the Americas might be, if not destroyed, at least broken.

Our hopes were not all in vain. Thanks in many ways to Mr. Rockefeller and even the meteoric Carmen Miranda, people began to realize that understanding Ibero-America now involved the understanding of Portuguese. It was a clear-cut victory for our official propaganda when it dawned on us that Brazil spoke a language of its own, and that, if good relations with Ibero-America were to mean anything at all, we had to do something about Portuguese. The old conceit of many teachers of Spanish that Spanish enjoyed some sort of monopoly over Ibero-America, and that Spanish clubs in our high schools were quite enough to represent all of Ibero-America to our students, gave way to the awakening that Spanish was not enough. Portuguese for the first time had to be reckoned with.

#### INADEQUATE TEACHER PREPARATION

What then did we do? Well, we improvised—teachers, teacher-training, and teaching materials. Every Tom, Dick, and Harry that came from Brazil or from Portugal, on scholarship or on his own, was pressed into service. Colleges and universities throughout the country depended on these available imports to meet the demand for Portuguese. The usual standards of teacher selection were relaxed, and the ability of these young men and women, who indubitably spoke Portuguese, was not questioned. On the other hand, we fared no better with our own teachers. They flocked to special intensive courses in Portuguese sponsored by universities and foundations—and, armed with a working knowledge of Spanish or French, expected to do the impossible by subjecting themselves to a six-weeks tepid bath of Portuguese language and culture. A good many of these hastily improved teachers continue to do the impossible by mixing Portuguese in their classrooms with some previously acquired language skill, and by using an accent that would do honor to the old Harvard tradition.

With so many teachers inadequately prepared, the demand for teaching materials sharply increased. As a result the market

became flooded with a disreputable array of textbooks. The old Hills, Ford, and Coutinho grammar, which is still one of the best texts in the field, was frowned upon as being too European. What we ought to have was a real Brazilian grammar. The excellent conversational booklets by Kany and Figueiredo suffered the same censure. We were clamoring for something more Brazilian, something more American; and in time we were given what some authors thought the market would bear—insipid, colorless, trite readers that plunged the unsuspecting teacher and pupil into the unclean waters of solecisms, dialectal peculiarities, and Indianisms, and left the language of Camões exhausted and beaten for lack of intellectual stimulants.

#### OBJECTIVES IN TEACHING PORTUGUESE

Part of our confusion is, I think, attributable to the fact that we don't know where we are going. Cardinal Newman, in saying that the best prudence is to have no fear, did not mean that we should barge forth blindly, but rather that we should have a goal and fearlessly strive to reach it. We have set forth the understanding of Ibero-America as the principal reason for studying Portuguese. This is all to the good. You cannot understand a people with the intimacy and feeling that true friendship requires unless you know the means by which it expresses its fears, its hopes, its religion, and its art. Yet the problem is much more complex than it may at first sight appear. When we say that we want to understand Ibero-America, do we want to understand it as Ibero-Americans themselves understand it, or do we want an understanding that fits in with our preconceived notions?

Our Good Neighbor policy has consciously or unconsciously striven to isolate Ibero-America from Europe, as though Ibero-America were purely a spontaneous American phenomenon, with its roots entirely in the New World, and its back firmly away from Europe. This is of course a lot of eyewash; and the sooner we look at Brazil in the full perspective of its history and development, the better will it be for the intelligent spread of the Portuguese language among us. The problem is common to the other languages of the New World, and in its simplest terms it resolves itself into this: Are we going to look upon English, French, Portuguese, and Spanish as something belonging exclus-

ively to our hemisphere, as completely divorced from Europe, as a domestic, parochial concern? Are we going to teach Portuguese simply because it is the language of Brazil, or are we going to teach it also from the point of view of the language itself, irrespective of where it may be spoken? The tree surgeon who treats the outer branches without considering the trunk at all is obviously going to fall into errors that no amount of good-will can correct.

"... Of all human pursuits," St. Thomas says, "that of wisdom is the most perfect, the most sublime, the most profitable, the most delightful." The pursuit of wisdom is also one of the legitimate ends of education; and foreign languages must of necessity be fitted into a pattern that will contribute most to the development of the pupil's personality, or lose their primary reason for being.

Everyone knows that the educator is not interested simply in making available to his pupils the acquisition of techniques or of skills. He must look forward to the day when the pupil will emerge as an integrated personality; and he must see to it that the subjects his pupils take will contribute to their greater cultural enrichment. If he adds a new course in the humanities, such a course should be expected to add in some way to the development of the student's full self.

As regards Portuguese, it is clear that a course in which Brazil alone is stressed will be of poorer content than one in which the older culture of Portugal also appears. We might strike a parallel by observing what a loss it would be to Ibero-American students of English if Shakespeare were sacrificed on the grounds that he is British, not American. There has been too much cultural nationalism in our handling of Ibero-American studies; and unless we realize that culture, like the condor, dies when it is confined, we might as well limit the teaching of Portuguese to the Berlitz schools.

I suggest that the place of Brazil within a larger Portuguese-speaking world must enter into the calculations not only of politicians but also of educators. To assume that Brazil lives within Chinese walls, and that her arms and soul are stretched out only to the United States, would lead us to an imperfect understanding of what we are most sincerely trying to understand. Such a policy of isolation, when fostered by us, might meet the require-

ments of a narrow Pan Americanism and spread about the myth that geography has made us all a happy family, but a narrow Pan Americanism is liable to plague us like Banquo's ghost and undermine the very edifice we are striving to build.

#### PLACE IN THE CURRICULUM

This brings me to the place that Portuguese ought to have in the school curriculum. At the outset, most administrators on the secondary level, already required to provide instruction in Latin, French, German, Spanish, and in some instances in Italian and Greek, are going to be loath to add another language simply because it happens to be spoken in Ibero-America. In the second place, a good many unthinking educators will feel that, as regards our understanding of Ibero-America, French and Spanish are quite enough.

I should like to come to the rescue of harassed superintendents by suggesting that some Portuguese be offered some time during the regular four-year high school period. In an average high school, Portuguese might alternate with Spanish; or one year of Portuguese might be followed by two years of Spanish. In any case, we cannot ignore Portuguese for any reason whatsoever—not if we are to give any meaning to a program for understanding Ibero-America. For it is nonsensical to suppose that any one language, Spanish or Portuguese, will do. The traditions of the Portuguese and Spanish-speaking worlds are so different, the genius of their languages so unique, their literatures so individually rich, their personalities so distinct, that only by knowing both can Ibero-America be fully understood. This is the challenge of educators who look upon our Good Neighbor policy as something more than a passing whim.

It goes without saying, of course, that such a program involves financial and practical considerations that an administrator cannot overlook. Why not get around the difficulties by requiring every teacher of Spanish or Portuguese to know the other tongue as well? The languages are sufficiently alike in basic grammar to make the jump from one to the other perfectly harmless. Phonetics, orthography, and sentence construction could be acquired with no more than the usual diligence.

Perhaps the time is ripe, in view of the difficulties pointed out above, to give degrees not in Spanish alone, but in Spanish



and Portuguese, or vice versa. The principle is used throughout Europe, and in Portugal, for example, teacher of English must also be able to teach German; teachers of French, Italian; of Latin, Greek. Perhaps we have carried specialization too far, and might now insist, for the best interests of an enriched Good Neighborliness, on a greater diversification of talents.

#### PORTUGUESE IN THE UNITED STATES

Real work, I think, might also be done in those communities where there are large settlements of Portuguese people, where an immediate interest in the Portuguese language, if it does not already exist, might easily be created. We should not overlook the fact that there are approximately half a million Portuguese in the United States, scattered for the most part over New England and California. Yet it was not until very recently, and even then most haltingly, that Portuguese has been offered at all in communities where native Portuguese form a large part of the school population. In such communities, on the other hand, Spanish has for many years been an accepted part of the curriculum. If Spanish is seriously studied in the Southwest because of the large numbers of Mexicans or neo-Spanish living there, we might, with equal propriety and without fear of creating minority groups within the country, stress Portuguese where the Portuguese themselves have settled.

People who want to see Portuguese prosper among us will have to be patient. It is not an easy thing to launch a new language; and Portuguese, though it has entered by the back door and has not yet been allowed to sit with the family in the front room, has made extraordinary strides. We must endeavor to build for the future, solidly and well. A few good teachers, with the co-operation of their superiors, will suffice to give Portuguese its merited reward, and will see to it that Pan Americanism is at length accepted as a broad concept that can have educational meaning and value.

MANOEL DA S. S. CARDOZO.

## TRAINING IN THINKING

Would it appear to be an over-simplification of our educational objectives to say that a primary aim of all teaching, whether on the grade school, high school, or college level, is to teach the student how to think? Are we as teachers keeping this objective sufficiently in mind? Do we plan the presentation of content-matter so as to force the student to think as he learns? The subject of training the thinking faculty is indeed a large one, to which this paper can be only a provocative introduction.

### STUDENTS FAIL TO MEASURE UP

One may ask: What is the evidence of the school's effort to train students to think? By and large it appears to be something of a failure. A writer in the fall issue of the *Bulletin of the American Association of University Professors* says: "The typical product of the American school neither reads about, nor is concerned about, nor is open-minded about, nor can weigh evidence concerning, matters of highest importance to the present and the future of the world." And he adds that this has been the verdict of not a few competent observers who have had considerable contact with American young people recently out of school. He cites the case of a *New York Times* correspondent who made a survey of our troops in Africa in order to get a report on their ideas about the war they are fighting: He found that their intellectual interests were almost wholly confined to the comic strips and the sports pages, and they were much less alert to political and social problems than were the English troops. One example, of course, is not proof, but its evidence might be confirmed by many others.

Surely it is a commonplace in the profession that in the learning process too much stress is laid on the work of the memory. Classroom methods and testing programs at all levels still give the greater attention to the memorization of fact. The newer textbooks are attempting to right the balance in favor of developing thought, but teaching methods still cling largely to the old, despite the common experience that memory can and does play truant often.

It is granted that students cannot think when their heads are a vacuum. The acquisition of facts is an important phase of the educational process, but too many teachers—and likewise too

many students—overemphasize it: it is a case of not seeing the wood for the trees. In his recent book *Education for Freedom*, President Hutchins of Chicago says succinctly, "Our university graduates (today) have far more information and far less understanding than in the colonial period." He admits that man cannot think about a problem unless he knows the facts, but not just isolated facts, rather, an understanding of them in their causes, principles, and functions.

The etymological definition of the word "education," from the Latin "educō" "to lead out," implies that the educational process is not fundamentally a pouring-in of fact but a leading forth of the latent power of thought in the awakening mind. This basic aim of stimulating thinking power needs to be kept before the mind of the teacher constantly, lest routine memorization shut out such initiative. Learning is *self-activity*; it is the actualization of potentialities, the development of germinal capacities. It is brought about in the student by his own activity. The teacher is merely an extrinsic agent who ministers to this innate capacity so as to bring it forth into actuality. As St. Thomas says, teaching is not a transfusion nor a transfer of knowledge; it is merely an aid to the natural reason. The intellect must become self-active. As it develops it gropes through experience, often incoherent and confused; it is here that the teacher, whose instruction is ordered experience, arouses the intellect of the student to find order and meaning. All through the educational program, from elementary school to college, the essential effort should be the conscious training of the growing mind. To quote Cardinal Newman's words in the course of his discussion of a liberal education: "To open the mind, to correct it, to refine it, to enable it to know, and to digest, master, rule, and use its knowledge, to give it power over its faculties, application, flexibility, method, critical exactness, sagacity, resource, address, eloquent expression, is an object as intelligible. . . . as the cultivation of virtue, while, at the same time, it is absolutely distinct from it."

#### "THOUGHT CLINIC"

Among the many organized efforts to develop thinking power in the growing mind two appear especially worthy of citation: one being made at the University of Detroit,<sup>1</sup> and the other an

<sup>1</sup> Hugh P. O'Neil, S.J. "Toward Mental Efficiency," *School and Society*, 53:51-54 (Jan. 11, '41).

experiment carried on at Cornell University for a period of three years, 1939-1942.<sup>2</sup> For six years the University of Detroit has been conducting a "Mental Efficiency Clinic." Its purpose is to train students in the fundamentals of thinking, i.e., observation, analysis, invention, classification, perception of relationships, and the ability to comprehend and carry out directions. Thus far classes have been held twice a week for eight weeks, and have carried no academic credit; however, during the current semester the course is being offered for credit as part of the university program for returned service men. Instructors have been recruited from the faculty and from the senior class. Classes are limited to ten students each; the best results have been obtained with groups of from five to seven. Although special care has been taken to prevent the impression that the clinic is intended for inferior students, poorer students have been given special invitations to participate, but they have proved to be the more apathetic; it is the brighter students who have shown the greater interest and derived the greater profit, for they are able to see the transfer-value of the thought processes.

The material used for this Thought Clinic consists in mimeographed copies of assorted drills resembling problems in modern intelligence tests, for the most part limited to familiar facts and ideas. The aim has been to throw the emphasis upon *thinking* as distinct from technical information. After fifteen minutes on a drill, unaided by instructions other than those at the top of the page, students then report and give reasons for their choice. Under the direction of the instructor they criticize one another's answers and the teacher has the opportunity to point out defective thinking and to emphasize correct principles. Both faculty and students testify to the value of the discipline, not the least of which is the fact that it is an inexpensive method of inspiring groups of students to get together of their own accord to discuss words, ideas, and principles.

#### EXERCISES IN CRITICAL THINKING

The Cornell project, sponsored jointly with the State University of Iowa, aimed to discover whether a capacity for critical thinking about social problems can be developed in high school

<sup>2</sup> Howard R. Anderson, ed. *Teaching Critical Thinking in the Social Studies*, 1942 Thirteenth Yearbook, Nat'l Council for the Social Studies.



students, and to bring about a carry-over of this into out-of-school situations, "since the democratic state depends upon the capacity of its citizens to form independent judgments on a rational basis." Their search for illustrative procedures designed for teaching critical thinking proved rather fruitless. The one exception was the trend toward the analysis of propaganda, evident in the 1930's. The Cornell committee then drew up exercises for various levels directed to the development of specific skills in critical thinking. These exercises included such phases as a recognition of practical real problems, a clear definition of the problem, drills for the evaluation of evidence, material designed to locate, select, and organize information on a problem, exercises for detecting implied standards, and finally definite procedures for developing skill in drawing, presenting, and re-considering conclusions. Throughout the Cornell project emphasis was placed on conscious systematic planning to teach skill in critical thinking, as against the more prevalent attitude of hopefulness that skill in thinking will result incidentally, casually, from the general traditional instruction in social studies.

What is this thinking process? As educators we pride ourselves on knowing what is meant by thinking, yet it was Emerson who said that thinking is the hardest thing in the world. Briefly, the process of thinking involves mental images, judgments, and inferences, in their many relationships and differences. All reasoning falls into two main divisions—deduction, which proceeds from the more general to the less general, and which is concerned with the pattern of the syllogism; and induction, which proceeds from particulars to a general conclusion. On the lower educational levels it is the inductive method of reasoning which prevails, whereas in college both the inductive and the deductive methods recur in textbooks and in class work. These involve the valid use of judgments, the investigation of facts by means of observation and experiment, their orderly arrangement, and their relationship as cause or effect. In doing this the mind analyzes and synthesizes, compares and contrasts, sifts and weighs. All along the way the more mature mind is taught to guard against fallacies in reasoning, that is, inaccurate or insufficient observations, faulty statements, confusion of ideas in a hasty generalization; in general, any violation of valid principles. Logic, the science of thought-processes, helps the mind to reason

clearly and validly. As teachers we not only must stimulate and develop correct thinking, but we must also be fully aware of errors in thinking and capable of pointing out fallacious thought in its many insidious forms today, especially in the propaganda and advertisement of the press and radio.

#### POSITIVE TECHNIQUES

Besides specific exercises to develop skill in thinking, many positive techniques may be used with the older student, some so obvious that they are at times overlooked. One of these is the presentation of a definite purpose in a study. The instructor should present in a convincing way the values of a given study, for the growing mind is questioning the "why" of a particular course oftener than we know. The very questioning of the value of a thing is a sign of intelligence; a good teacher anticipates this "why" by a statement of objectives in a study. If the student sees a goal, he is more willing to work toward it. Moreover, the aim of a study needs to be stated repeatedly, to bring forth concentrated thought effort. How many students follow through a course of study in a vague, unconstructive way. All of us have heard such student chit-chat as this: "I never knew what that course was all about—and I don't think the teacher herself knew"; or, even in college, "Why study about people dead and gone long ago? What's that got to do with us?" You may say, "No student of mine can make a remark like that." We would all like to think that, but students say this and much more. It merely means that a definite purposiveness must be brought home at repeated intervals to motivate study and thinking.

Given a definite purpose, a student should acquire the power of concentration. So much sincere effort is lost because of distraction. As Abbé Dimnet says in his well-known study, *The Art of Thinking*, "Attention is less a gift than a habit."

Closely allied to purposiveness and concentration is the teacher's genuine receptivity to student efforts in thinking, and especially a readiness to admit the plausibility of a student's opinion even if contrary to one's own. In this process of growing up mentally the "trial-and-error" method appears. The student who is learning to use his mind may ask many questions, some of them superficial, some of them thoughtful. The teacher who is irritated by a student's "why's" forgets that one of the greatest services of higher education is the stimulation of intellectual

curiosity and the critical faculty. If he habitually discourages questions and suggestions, he is frustrating the development of personality through the power of thought.

The independent, aggressive student may be irksome both to the teacher and to his classmates, but his question and his answer have a right to a hearing. Rightly handled, his growing mental activity can serve as a stimulus to the class and it can also provide an opportunity for the teacher to turn from an autocratic factotum to a more democratic leader of awakening minds. Even though the instructor knows the answer to a question, a true teacher will forego giving it and will instead draw it out of the class, if possible, thus letting them feel the pleasure of mental discovery.

#### THE TEACHER'S MANNER

For the timid student, whose thinking powers are slower in developing, a sincere and open attitude in the teacher is an absolute necessity. If the teacher is curt, domineering, dictatorial, his demeanor discourages the shy, more reticent student from bringing forward a question. This student fears both the teacher's response and the subtle class reaction. The result is that he is thrown back upon his own meager resources, develops a series of inhibitions instead of a growing self-confidence, and becomes in time a repressed, rather inarticulate adult.

On the other hand, the teacher who is genuinely receptive to student efforts in thinking will take a proffered suggestion and, if it is possible, tie it up adroitly with the class program of the day, or view it pro and con briefly, perhaps even promise a full period discussion of it on the morrow, if it warrants it. To illustrate: the study of history is the study of races and nations and their contributions to civilization. While most of our students come to us with a sympathetic, rather tolerant racial attitude, it is not unusual to have some racial prejudice crop up. This can serve as the point of departure for a calm, objective discussion of prejudice, a major obstacle to correct thinking. The term itself should be defined clearly, both in its etymological meaning of "a judgment formed prematurely," and in its more popular meaning of "an unfavorable opinion formed without due examination of the facts." The major kinds of prejudice should then be listed, together with their causes, major and minor, and their effects. The concluding

point would be the remedies to prevent prejudice from operating in the life of a nation and of the individual. Through all this the teacher solicits and encourages student thinking to fill in a blackboard outline.

Since the older student is more aware of the political, social, religious, and enonomic life about him, the consideration of facts is a necessary step in training him to think on a more adult plane: the difference between fact and opinion; the relation between facts; and a balanced attitude toward facts, as compared with an understanding of them in the light of the ideas they imply. Perhaps the difference between a statement of fact and one of opinion has already been pointed out, but it can be re-emphasized—that a fact is something that has actual existence in time or space, and that opinion is a belief, a notion, a judgment, which has existence only in the mind of a person. Through concrete examples of fact and opinion students can see how a fact may be proved true or false, how an opinion may be true or false, of value or of no value. In this age of the press and the radio a student must learn to discriminate between facts and to be certain that his facts are correct before he bases conclusions upon them.

#### INTERPRETATION OF FACTS

Again, helping the student to see relation between facts, to put his mental house in order, is training him to think. The growing mind is full of vague, general impressions and isolated small experiences. To clear up this vagueness in the young mind the light of reason must arrive at knowledge by sorting and arranging its impressions. This is what St. Thomas meant when he maintained that knowledge of universals precedes knowledge of particulars, that our knowledge grows from vague indefinite impressions to clearly differentiated wholes. The learner's experience must be untangled and he must arrive at ideas by seeing things in their relation to other things. Monsignor Fulton Sheen in a radio talk reiterated this truth: "Education does not mean the knowledge of facts . . . but it means a knowledge of the relation between facts; and a relation between facts implies an intellect capable of searching the why and the wherefore of things." Do we help our students to see relation between facts? Do we attempt to correlate facts, as, for instance, to point out how the historical fact, the Civil War, affected not only the



political history of the United States but also the social history, through its racial implications; the religious history, through its concentration of cities in the north; the economic history, through its new free labor; and educational history, with the problem of the Negro and the rural South?

In considering the relationship between facts the student should learn to distinguish between evidence and proof; moreover, he should learn to test evidence itself, both testimonial and circumstantial, in its relation to causes and effects. This is one of the values of scientific study, in which the laboratory student learns to see things in their causes and concomitant relationships.

A balanced attitude toward facts needs to be fostered, lest pointing out the difference between fact and opinion may result in a still greater "craze for facts," already a strong tendency in modern education. Many educators deplore this tyranny of fact. The teacher, trained to respect objective fact in his graduate research, asks the student: "What statistical evidence can you offer for this statement?" This scientific factual study has been increasingly evident in the study of English, which is essentially creative and critical thinking, communicated in artistic form; the ideas expressed call for understanding and reflection rather than for statistical measurement. One admits that information is necessary for thinking, but a balance must be struck. Not mere accumulation of facts but an understanding of facts should be the goal. A writer in *America*<sup>\*</sup> divides people into three groups: the understanding group, the knowing group, and the feeling group; as teachers we need to lift our students from the feeling group, through the knowing group, to the understanding group.

To isolate an idea or subject and to define it as clearly as possible, both in its particular terms and their combined association, is a great aid in understanding it. Often the etymological analysis of a term breaks it down to a clearer meaning as does the logical definition, giving the genus and the specific difference. This definition of terms was considered by St. Thomas as the first step toward understanding a subject or an idea. Long before him Plato expressed the same necessity.

#### ANALYSIS

Understanding is also aided by analysis of the fact. In the study of history it is far more important to study the causes of

<sup>\*</sup>Paul Phelan, "Craze for Facts," *America*, 62:514ff (Feb. 17, 1940).

an event than to memorize the isolated event itself. And back of the causes of an event are the ideas in the minds of leaders who shape these events. Truly, ideas, right or wrong, rule the world. Men are fighting and dying this hour for ideas, ideas which to them are ideals—democracy, justice, righting of wrongs, survival of the race, etc. An effective teacher sees beyond the historical fact to the causes and the effects of it. Understanding a fact includes a study of order, of process, of pattern, be it the thought structure of a poem, the process of development in a laboratory test tube, or the procedure in a legal court case. Enumeration of important factors, the classification or outlining of subordinate aspects of an idea also aid toward an understanding of it. To criticize an idea or a work need not imply malicious comment on it, but rather a normal effort to comprehend or to judge it, to view it in the light of the author's intention, and to estimate its worth. It is a very worth-while technique. Training the critical faculty is training to think.

The understanding of ideas also includes a study of their historical development: for instance, with the older student the idea of property may be traced historically down the centuries, from the concepts found in the ancient philosophy of Plato and Aristotle down through feudal practices in medieval Europe and the stimulating experimental ideas of the Renaissance, to the upheaval of modern days in the controversy of Communism versus Capitalism. If a college class makes this analysis of such a basic idea as property—through definitions, a study of origins and subsequent historical experiments and views, the causes and effects of these changing views, and then an evaluation of them in the light of human instincts and of religious and social principles—that such a class surely *understands* the subject and knows how to form a judgment about it.

In conclusion: one of the most important goals of teaching is training the student to think, and to think correctly. The vast amount of factual detail in the many courses we teach is destined to be forgotten, or at least to filter far back into the recesses of memory. It is the discipline and training of the mind that will count most in adult years. To think straight and to think nobly is to live richly in one's physical, mental, and spiritual life. As we think, so we are.

SISTER MARY BEATRICE, O.S.F.

## EDUCATIONAL NOTES

### OUR CONTRIBUTORS

**SISTER MARY BONAVENTURE DEALY, O.S.B., Ph.D.,** St. Martin's Convent, Sturgis, S. D., is author of "Catholic Schools in Scotland.

**SISTER M. BRENDAN** is Community Supervisor, Sisters, Servants of the Immaculate Heart of Mary.

**RUTH REED, Ph.D.,** Associate Professor Social Research of the School of Social Work, Catholic University of America, is author of a number of books, and contributor to various professional journals.

**SISTER M. BEATRICE, O.S.F., Ph.D.,** is a member of the faculty of the College of St. Francis, Joliet, Ill.

**MANOEL da S. S. CARDOZO, Ph.D.,** Assistant Professor of Brazilian History and Literature and Curator of the Lima Library at Catholic University, is a contributor to scholarly publications.

**REV. J. EDWARD RAUTH, O.S.B., Ph.D.,** Associate Professor of Psychology in the Department of Psychology and Psychiatry, Catholic University of America, sent his manuscript to this REVIEW the day before his recent untimely death.

**KARL F. HERZFELD, P.D., S.D.,** Professor and Head of the Department of Physics of the Catholic University of America, is President of the Catholic University Chapter of Sigma Xi and a frequent contributor to numerous technical and scientific journals.

### "CHILD LABOR AND SCHOOL ATTENDANCE"

Immediate steps to develop a postwar program of high child labor standards, effective school attendance, and to link education with the need of democratic life and vocational achievement, are urged in a statement on "Child Labor and School Attendance" issued by prominent Catholic clerical leaders.

The statement, calling attention to war dislocations in the lives of young people and the need of preparing now a broad and constructive program for youth in the postwar period, is signed by the Rt. Rev. John O'Grady, Executive Secretary of the National Conference of Catholic Charities; the Rt. Rev. Msgr. John A. Ryan, Director of the Social Action Department, National Cath-

olic Welfare Conference; the Very Rev. Msgr. Frederick G. Hochwalt, Director of the N.C.W.C. Department of Education, and the Rev. Paul F. Tanner, Director of the N.C.W.C. Youth Department.

War conditions, the statement points out, have "left millions of children and young people with the merest shreds of home life," and have resulted in a great "exodus of young people between 16 and 17 from school into war industries," and "a considerable employment of boys and girls between 14 and 16."

#### *Immediate Program Urged*

These dislocations, the statement continues, have resulted in widespread relating of child labor and compulsory school attendance laws, while affording young people of school age an incentive to immediate gainful employment to the detriment of educational standards and long-range considerations in the preparation for life work.

Foreseeing keen competition for jobs following the war and preference to former members of the armed forces, the signers urge immediate preparation of "our program of postwar employment for children and young people." They ask that laws be written into the statute books of the various states setting "high standards of child labor and compulsory school attendance," with adequate provisions for enforcement.

The laws, they urge, should be sufficiently comprehensive to embrace children in all fields of gainful employment, including the children of migratory farm workers, and to set standards of school attendance and opportunity through provision of increased educational facilities. The statement asks the active interest and cooperation of all citizens, both as individuals and as groups, in fostering the development of a wise educational and employment program embracing all the youth of the nation.

#### *Text of Statement*

The complete text of the statement follows:

"Family and child life have endured many severe strains during the war. The call of the services and of war industries had deprived millions of families of their natural leaders. Many mothers have had to assume a dual role in the home. In addition, large numbers of them have wanted to do their part by entering into war work or by taking jobs that have been vacated



by men called to the services or to war industry. As a result, these war dislocations have left millions of children and young people with the merest shreds of home life. Children and young people in large numbers have also heeded the call of war industry. They have felt that they too should contribute their share to the war effort. There has been a great exodus of young people between 16 and 17 from school into war industries and general commercial occupations. There has also been a considerable employment of boys and girls between 14 and 16.

"Both state and federal governments have relaxed child labor standards in order to meet the war emergency. Not only have we had a relaxing of child labor standards, we have also had a very general breakdown in the enforcement of existing standards.

"As leaders we may not take a pessimistic view of the influence of war on family and child life. We feel confident that the sufferings and tragedies of the war will bring a new awakening of religious faith; that it will bring man closer to his fellow man and to his God. We feel sure that it will bring the Church closer to the lives of the people. We are aware also that the problems growing out of the war offer a new challenge to all our religious leaders, a challenge to develop a heroism that has been so characteristic of religious life in days of great emergency. It will also be a challenge to us to present practical programs for action which will make our people more conscious not only of their religious but also of their civic responsibilities.

#### *Education for Democracy*

"In dealing with young boys and girls in our grade schools and high schools we should be conscious of the change that has come over their lives. They have developed a new sense of their own independence and importance. The new attitude of youth presents real problems for our educators. We must think more of ways and means of making the liberal arts a part not only of high school but also of grammar school education. Too much of our discussion in regard to ways and means of making the school more challenging is centered around vocational education. However important or even necessary may be a certain amount of training in specialized vocations, it can never provide the foundation for a genuine democratic society; it can never prepare people to resist the shibboleths that make for a totalitarian order.

"Every order must be made to retain within the educational system students in our grade schools and high schools at the present time. Army and Navy officials have pointed out that those who are about to enter the services should as far as possible complete their high school curriculum. This should be our attitude in regard to the students in our schools. We must contribute our part to making the present child labor and educa-

tional standards as effective as possible. This calls for a strict enforcement of child labor and school attendance laws. During the war many schools have come to take an easy-going attitude toward lack of school attendance. Children are thus greatly encouraged in habits of law-breaking.

"One of the most important postwar problems will be that of inducing young people whose education was interrupted by the war to return to school. Many of these young men and women will have become accustomed to high wage standards and lavish spending. The schools must have a program that challenges the interest and imagination of these young people and it cannot be a merely vocational program.

#### *Postwar Job Competition*

"A considerable number of young people who have gone to work prematurely during the war will want to continue in gainful employment and while they may succeed to a degree their lot will be by no means be easy. Competition for jobs after the war is going to be intense. Discharged servicemen will have preference on every front and this is bound to make it more difficult for the succeeding generation.

"Now is the time to prepare our program of postwar employment for children and young people. We must write into the statute books of the various states high standards of child labor and compulsory school attendance. The laws that we now write need not be put into effect until after the war but we should be ready for after-war problems. We should have our legislation on the statute books and we should also have adequate provision for its enforcement.

"We should insist on having in our state laws a 16-year minimum age for all employment during school hours and for employment in manufacturing, mechanical, and processing establishments at any time. For all other employment state laws should require a 14-year minimum age for employment outside of school hours. Children under 16 should not be employed between 10 p. m. and 7 a. m. All state child labor laws should require a maximum 8-hour day for combined school and work; they should also require a maximum 8-hour day, 40-hour week with a 6-day week for all minors under 18.

#### *Agricultural Labor*

"One of the most serious child labor problems in the United States is the employment of children of families engaged in large commercial agriculture. In some areas these families are constantly on the move. Even in places where they remain for a considerable period of time school facilities are inadequate. A number of the camps operated by the Office of Labor, War Food

Administration (Department of Agriculture) have school facilities for the children of migratory workers. There is a great need for the extension of such educational facilities.

"It is most important that there should be adequate state legislation covering the employment of children of migratory workers. Large numbers of very young children are now employed in harvesting and processing various types of agricultural products. There is no reason why these children should not be included in state laws. They are vastly different from the children who work with their own fathers on one-family farms and on land owned or leased by their own families. There is no reason, moreover, why people operating large commercial farms should be exempt from the provisions of the Fair Labor Standards Act. They are engaged in the harvesting and processing of goods that enter into interstate commerce. They can no longer be placed in the category of ordinary farmers. They are really large commercial operators and should be subject to the same legislation as the ordinary industrial enterprises.

"Law alone cannot give us high standards of child labor or compulsory school attendance. Without proper understanding and vigilance on the part of the people our legislative standards will never be enforced. Child labor and compulsory school attendance should become topics for discussion in local parish and neighborhood groups. Local parish and neighborhood groups can contribute much toward the thinking of the community in regard to the education and employment of young people. These local groups should study and discuss the educational curricula that is set up for young people. They should discuss employment opportunities for young people and the relationship of school programs to these opportunities. Education, like employment, cannot be separated from the community. It is something that calls for active participation by all the citizens."

#### WILLIAM KERBY FOUNDATION

As a contribution to the solution of the social problems facing this country as the result of the devastation of war, the William J. Kerby Foundation, established at the Catholic University of America in memory of the late Rt. Rev. Magr. William J. Kerby, has sponsored a new edition of his book "The Social Mission of Charity," which has become recognized as a classic in its field.

The William J. Kerby Foundation, formed in 1941, aims to carry on the ideas and ideals of Monsignor Kerby, who served as professor of sociology at the Catholic University from 1897 to his death in 1936. The particular aims are to promote a

recognition of the spiritual basis of American democracy, to assist in the inculcation of Christ's motives in social work, and to promote the development of lay leadership.

The Foundation has already published a booklet on the life of Dr. Kerby and, in 1943, a volume of essays by 14 writers, entitled "Democracy: Should it Survive?" The reprinting of "The Social Mission of Charity" is part of a plan to keep in print all the works of Dr. Kerby.

#### *Guide for Democratic Society*

"The Social Mission of Charity is a guide book for the professional social worker," writes William F. Montavon, Director of the Legal Department, National Catholic Welfare Conference, in his introduction to the new edition. "It is more. It is a guide for a democratic society. It sets the pattern with its emphasis on the inherent dignity and destiny of the human personality, and leaves details for realistic development and experimentation."

First published in 1921 at the invitation of the Social Action Department of the National Catholic Welfare Conference, "The Social Mission of Charity" develops the theme and the keynote for all social work, expressed by Dr. Kerby in this sentence: "Charity is science ending in love." The book presents, as Mr. Montavon says, an analysis of social problems which cry for solution in the United States. In strong, surprisingly simple and clear language, with the art of a stylist, which characterizes all of his writings, Father Kerby in his book states the moral, political and economic philosophy that must guide one who seeks the final solution of these problems."

#### *Philosophy of Social Service*

Miss Jane Hoey, President of the Kerby Foundation and Director of the Bureau of Public Assistance, Social Security Board, in a foreword to the work of her former teacher emphasizes that the philosophy of life which should guide those engaged in social work must be "based on ultimate goals and include convictions about the nature and dignity of man."

"The State is the organized sovereign will of society," writes Monsignor Kerby. "Its fundamental aim is to enable men, women and children to live normal lives, to enjoy normal op-



portunity for development, to be happy and secure against unreasonable fear, to foster mutually helpful relations, to declare and perpetuate ideals in which the sanctities of life are recognized, to discover and obey the will of God, which is the supreme law of life.

"The accomplishment of these ends depends in fact to a large degree on the government, which is merely the State in action. But, in addition, special and spiritual agencies, public opinion, education, a strong community sense are essential. Home, church, school, social classes whatever their basis, have measurable functions which are performed with more elastic freedom than are those of the State."

Monsignor Kerby in his book develops the theme of brotherhood as the basis of human relations, as the foundation for the equality of men, explains Mr. Montavon, adding: "The political state is subject, in last report, not to the will of a temporary majority but to eternal principles of right and wrong, to the will of God the Creator; and the high duty of the State is the task of building a way of life in which every human being will have just protection in the struggle between the weak and the strong."

#### DEATH OF FATHER FELIX KIRSCH, O.F.M.CAP.

High praise as a priest, educator and writer was voiced on March 24th at the Solemn Mass of Requiem for the late Rev. Felix M. Kirsch, O.F.M.Cap., in the National Shrine of the Immaculate Conception at Catholic University of America for the revered member of the Capuchin Order, whose death occurred March 21 after a brief illness.

The Most Reverend John M. McNamara, Auxiliary Bishop of the Archdioceses of Baltimore and Washington, and the Very Rev. Thomas Plassmann, O.F.M., president of St. Bonaventure's College of Allegany, N. Y., paid tribute to the deceased.

The Funeral Mass was celebrated by the Rt. Rev. Msgr. Edward B. Jordan, vice rector of Catholic University, with the Rev. Jerome D. Hannan and the Rev. Aloysius K. Ziegler, of the University's faculty, as deacon and subdeacon, respectively. The Rev. Dominic J. Unger, O.F.M.Cap., of Capuchin College, was master of ceremonies.

Burial was in Wheeling, W. Va., Monday, March 26, following a Mass of Requiem in St. Alphonsus Church, that city.

Noting that Father Kirsch had been associated with him for 25 years in the parish of St. Gabriel's in the Capital City, Bishop McNamara said that he "suffered with the Capuchin Fathers in the loss of a true son of St. Francis." "His life," Bishop McNamara added, "was an act of love, and Catholic University will record him on its roll of honor."

Father Plassmann gave the sermon and spoke of Father Kirsch's 43 years in the monastery and his 36 years in the holy priesthood.

"Rather than cite you facts and figures that are a matter of record," Father Plassmann said, "I shall take you this morning to the little cell in yonder monastery on the hill where I have spent many a happy and pleasant hour with Father Felix Kirsch. Rising from among a mountain of books and writings, he would stand before me, his dark eyes beaming kindness, his deep voice booming benevolence, his firm hand stretched out with a grasp that sounded the very depth of his soul, to greet a friend, a colleague and a confrere of many happy years. I never told him, but often my lips would move instinctively to borrow the Master's word to Nathaniel: 'Behold a true Israelite in whom there is no guile!'"

"We never lingered long before we were engaged in a spirited discussion of some topic that was close to our hearts, and they were many. His 43 years of religious observance in the monastery, 36 years of sacred ministrations in God's sanctuary, and the same space of time in indefatigable and bee-like toil in the classroom carry with them a rare abundance of spiritual graces, freely received and freely given, as well as a remarkable personal charm of a humble son of St. Francis, a saintly priest of Holy Church, and educator of the truest type, and a loyal and loved figure on this University campus.

"Felix means joy and hope; joy in work, and hope in its reward. Analyze these two factors in Father Felix and you have the story of his life, the secret of his powerful influence, the reason for the heavenly crown which, we trust, adorns his brow today. Father Felix entered the Temple of Education by the wide and venerable front door, the traditional, approved and time-tested liberal arts program. A product of the old school, where the teacher is Master and the student bound down to a hard and fast program that has the approval of ages rather than the fleeting favor of experimental fads and fancies, he ripened into the solid scholar and effective teacher that he proved to be.

"From this vestibule he stepped forth into the vast hall of Catholic Education. To Father Felix education was the House of God, the holy precincts where man is truly 'educated,' where

he is taught to rise to his rightful dignity, the dignity and nobility of likeness to his Creator. Scan the impressive array of learned and inspiring writings that the facile and tireless pen of Father Felix has produced and you will agree that in him Education meant to comprehend 'the breadth and length, the height and depth,' and above all, 'to know Christ's love which surpasseth all knowledge.'

"His purview embraced the scientific and the practical, as well as the moral and spiritual aims of the sacred art of teaching. There is no hesitancy or vacillation, no timorous testing or painful probing in his sentences. They bear the seal of undisputed authority and reveal the unity and strength of a sound and time-honored philosophy.

"We wonder not that, after passing through the spacious middle aisle of the temple, this devoted priest of God should linger long in the sanctuary where, with manifest joy and the enthusiasm that marks the true teacher, he fed milk to the little ones of Christ in his catechetical works, and solid food to the strong in his homiletical writings. It was in this hallowed atmosphere, at the feet of the Master in the Tabernacle, that Father Felix, like the Angelic Doctor, conceived and gathered his inspiring instructions for religious Sisters and Catholic Teachers.

"Through his indefatigable leadership in the Franciscan Educational Conference and Franciscan Studies, as well as through his exemplary life, Father Felix sought to realize the hope of his Seraphic Master, that the spirit of devotion he enkindled anew in every rising generation of the Order, and the pristine spirit of Umbria would continue to blossom among us in all parts of the world.

"Let us ask the great Highpriest that, while we commemorate on earth those sacred last moments which He spent with His Apostles, first priests and chosen friends, He grant to this true apostle, priest and friend the fulfillment of His Prayer in the little Cenacle, and permit him to possess the full measure of joy and hope in the celestial Alleluia on Easter Day."

#### DR. HERBERT F. WRIGHT DIES

Dr. Herbert Francis Wright, 53, professor of international law and head of the department of politics at Catholic University, died of a heart attack, April 12. He was an outstanding authority on international law and had served in various capacities with the State Department.

Dr. Wright was first associated with Catholic University as instructor in Latin from 1911 to 1918. He later served as professor of political science at Georgetown University and as a

lecturer on international law at the Naval Academy. He returned to Catholic University in 1930.

From 1918 to 1919 Dr. Wright was attached to the State Department editing material on international law and was editor of "The Constitution of the States at War" published by the department in 1919.

He served on the American delegation at the London Naval Conference in 1930. Formerly he had been one of 50 professors of international law and related subjects sent to Europe by the Carnegie Endowment for International Peace to study international organizations at Paris, Brussels, The Hague and Geneva.

The author of many works on international law and related subjects, Dr. Wright during the 1920s was assistant general editor of *Classics in International Law*, editor of the publication of the Carnegie Foundation and managing editor of *The Constitutional Review*.

His last published work was "A Study of Dumbarton Oaks Proposals and the League of Nations Covenant," drawing a parallel between the two peace instruments, which was inserted in the Congressional Record, March 16, by Senator Thomas, Democrat, of Utah.

Born in Washington, he was the son of Johnson Eliot Wright, for many years secretary of the Association of Oldest Inhabitants, and Susan Watson Wright. He held an A.B. degree from Georgetown University, a master's and Ph.D. degree from Catholic University. Although he was not a graduate lawyer, he was awarded an honorary LL.D. by Providence (R. I.) College and from 1937 to 1940 studied law at National University

#### N.C.E.A. EXECUTIVE BOARD MEETING

Admiration and thanks for the manner in which Catholic parents and Catholic educators have kept the Catholic school system in the United States functioning during the troubled war years are expressed in resolutions adopted by the General Executive Board of the National Catholic Educational Association at its 42nd Annual Meeting held in Washington April 4.

The Board met to discuss problems that face the Association due to the continuing war emergency, and to map out a pattern for action in the post-war period. For this purpose a committee has been designated consisting of the Acting President General of the Association, the Rev. John J. Clifford, S.J., Munde-



lein, Ill.; the Acting Secretary General, the Very Rev. Msgr. Frederick G. Hochwalt, Director of the Department of Education, National Catholic Welfare Conference; and the presidents of the five departments of the Association as follows: Seminary Department, the Right Rev. Msgr. Edward G. Murray, D.D., Boston, Mass.; College and University Department, the Very Rev. P. A. Roy, S.J., A.M., New Orleans, La.; Secondary School Department, the Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis.; School Superintendents' Department, the Very Rev. Msgr. D. F. Cunningham, A.M., LL.D., Chicago, Ill.; Elementary School Department, the Rev. Francis J. Byrne, D.D., Richmond, Va. They will study and formulate plans to solve peace-time problems of concern to Catholic education that have arisen out of the war.

Among the items considered by the Executive Board were plans for regional and local meetings that meet with the approval of the Office of Defense Transportation and substitute for the annual convention, which has been cancelled.

In discussing current problems, serious consideration was given to topics relating to Federal aid, peace-time military conscription, disposal of surplus war property, and the formation of an International Office for Education.

The Association, through the Executive Board, expressed its filial devotion to His Holiness Pope Pius XII in a cablegram to Vatican City.

The following resolutions were adopted:

The Board extends its sympathy to the parents who have lost sons and daughters in this war, hoping their consolation may be found "in an enduring Christian peace based on the aspirations of Our Holy Father, Pope Pius XII."

Desiring that increasing numbers may respond to the divine call, the Board held up to Catholic young men and women "the continuing opportunity to serve God as religious teachers."

"The National Catholic Educational Association," the resolution begins, "wishes to express its admiration and appreciation for the excellent contribution made by the Catholic school system to the general welfare during the troublesome war years."

"Our thanks are due to the Catholic educators who in unstinting measure have given high service to the cause of Christ in education."

"We commend the zeal of Catholic parents who at great

sacrifice have made possible the continuance of our Catholic educational program, and moreover we extend our sincere sympathy to those bereaved parents who have lost sons and daughters in the struggle for victory. May their consolation be found in an enduring Christian peace based on the aspirations of Our Holy Father, Pope Pius XII.

"We wish to hold up to Catholic young men and women the continuing opportunity to serve God as religious teachers, and we express the hope that they will respond in increasing numbers to the divine call to this apostolate of youth by which His Providence makes provision for the growth and welfare of His Holy Church."

#### NON-PROFIT SCHOOLS RECEIVE ARMY EQUIPMENT

Aircraft equipment and material valued at approximately \$16,815,000 has been turned over to non-profit schools in almost every State in the Union by the Army Air Forces' Educational Demonstration Program, it has been announced by the War Department. This includes assignment of some \$9,446,000 in equipment to schools formerly engaged in AAF training.

The AAF has established nine area teams to cover the various states throughout the country, the announcement states. Each team is made up of military personnel with past educational experience either in the AAF Training Command or in civilian life. The first tour of each team will be made in vans containing aircraft equipment and related material, to be displayed and demonstrated by team members, who also will have available photographs, constructional diagrams, tools, parts and lists of methods of construction on more than 100 different demonstrational units constructed in AAF training programs.

#### CEREMONIES AT LORETTO MARK FATHER GALLITZIN ANNIVERSARY

Marking the 150th anniversary of the ordination of Father Demetrius Gallitzin, the second priest ordained in this country, the Most Rev. Richard T. Guilfoyle, Bishop of Altoona, conferred orders on a number of students of St. Francis' Seminary at St. Michael's Church in Loretto and led a procession through the streets of the town which initiated a number of pilgrimages planned during the coming months in honor of the "Prince-priest of the Alleghanies."

Bishop Guilfoyle also presided at ceremonies in the Prince Gallitzin chapel of the seminary which Father Gallitzin built himself in 1832 and which has been preserved as a memorial shrine.

Father Gallitzin, a member of the Russian nobility, who had become a Catholic in 1787 at the age of 17, decided to enter the priesthood after a meeting with Bishop Carroll, first member of the American Hierarchy. He studied with the Sulpician Fathers at Baltimore and was ordained by Bishop Carroll on March 18, 1795. The year 1945 also marks the 150th anniversary of Father Gallitzin's first visit to western Pennsylvania. In 1799 Bishop Carroll assigned Father Gallitzin as pastor to a settlement near the present Loretto and he labored in the mountains until his death on May 6, 1840.

#### CATHOLIC U. THEOLOGICAL COLLEGE ANNOUNCES MISSION FUND

The mission spirit exemplified by the seminarians at the Theological College of the Catholic University of America is revealed in a financial statement by the Mission Society at the seminary announcing more than \$1,400 as proceeds from annual Mission Day. The report notes that a large percentage of this amount came from priests in 32 different dioceses who are alumni of the seminary. The Society has raised a total of \$2,200 for distribution to the missions this year.

The metropolitan aspect of the seminary, directed by the Sulpician Fathers, may be seen in the dioceses represented by the present officers of the mission organization. The president, Gene Eiselein, of Texas, is a student for the Diocese of Nashville; the vice-president, Jack Peifer, of St. Louis, is studying for the Archdiocese of Milwaukee; the treasurer, James Peterson of Erie, Pa., is attached to the Diocese of Erie, and the secretary, Henry Dziadosz of Stamford, Conn., is a student for the Diocese of Hartford.

Under the guidance of its moderator, the Rev. Walter J. Schmitz, S.S., of Madison, Wis., the Society has carried on an intense program to aid, both spiritually and financially, missionaries in the United States and the world at large. During the past year twelve missionary societies of religious were thus assisted.

On Mission Day, usually Laetare Sunday, the recreation rooms of the seminary assume a festive air. The day begins with a Solemn High Mass at the National Shrine of the Immaculate Conception, with the Mission Society Moderator as the celebrant and the mission officers as ministers of the Mass. In the afternoon, a carnival atmosphere pervades the halls, and into the two hours of the recreational period are crowded various entertainments. There are games of skill for prizes, booths for pictures of seminary activities, a rummage sale of countless "white elephants" collected from the students' rooms, and an auction of a wide selections of books and valuable articles donated by authors and business firms. Along with all these attractions there are skits by first year men of the house, and music by the seminary orchestra. Not even those with the deepest insight into Washington affairs would begin to suspect that such a bee-hive of activity would exist within the quiet halls of a seminary.

Other activities, such as the publishing of class notes and ceremonies manuals, an annual sale of Christmas cards, a Halloween party, and Lenten banks have made available to date the sum of \$2,200 for distribution to the missions this year.

**PRESIDENT ROOSEVELT RECALLED RELATIONSHIP TO MOTHER SETON  
AND ARCHBISHOP BAYLEY**

The late President Franklin D. Roosevelt frequently recalled with pride his close relationship to two eminent figures in the history of the Catholic Church in this country during the nineteenth century—Mother Elizabeth Seton, Foundress in the United States of the Daughters of Charity of St. Vincent de Paul, whose cause for beatification is being advanced, and Archbishop James Roosevelt Bayley, who occupied the See of Baltimore from 1872 to 1877.

The 140th anniversary of the conversion of Mother Seton to the Catholic Faith was observed on March 14 of this year.

Writing to the late Bishop Joseph M. Corrigan, then Rector of the Catholic University of America, to explain why he would be unable to take part in a radio broadcast in November, 1939, President Roosevelt said:

"I regret exceedingly that circumstances beyond my control



will prevent me from participating in the radio broadcast planned in connection with the celebration of the Golden Jubilee of the Catholic University of America.

"I had hoped that I might, in connection with the jubilee, again visit the institution which honored me with its degree and in whose progress I have, therefore, the enthusiastic interest of an alumnus. Godspeed C. U. in the attainment of its noblest aims.

"Perhaps I may be pardoned for mentioning a personal and family interest in the Archdiocese of Baltimore, which latterly became the Archdioceses of Baltimore and Washington, within whose bounds the University is situated. An earlier Archbishop of Baltimore, James Roosevelt Bayley, was my father's first cousin. Those of you who are familiar with the succession in the line of Baltimore prelates know that Archbishop Bayley, a nephew of Mother Seton, was the immediate predecessor of the venerable Cardinal Gibbons, whose friendship was very dear to me and whose memory is in benediction."

Just this year, President Roosevelt wrote to Sister M. Fides Glass of Seton Hill College, Greensburg, Pa., to thank her for sending him a copy of the book "The Seton Ballad."

"Our family was closely related to Mother Seton. Her nephew, Monsignor James Roosevelt Bayley, Archbishop of Baltimore, was my father's cousin. Archbishop Bayley's successor, the venerable Cardinal Gibbons, who was my close personal friend, often spoke to me about his predecessor. So you see the ballad has struck a responsive chord."

#### SURVEY OF THE FIELD

Dr. Karl F. Herzfeld, head of the Department of Physics at the Catholic University of America here, has been elected president of the recently installed chapter of the Society of the Sigma Xi, and 14 members of the faculty have been initiated as members, for the encouragement and promotion of scientific research, making a total membership of 30, Rt. Rev. Msgr. P. J. McCormick, Rector of the University, has announced. . . . For his work in building up the Navy's program of blood substitutes, Capt. Lloyd R. Newhouser, U. S. Navy, has been awarded the Kober Foundation lectureship honor for 1945 at Georgetown University here. He was selected for the honor by the Associa-

tion of Military Surgeons in the United States. During the ceremony at which Capt. Newhouser delivered the lecture, the Very Rev. Lawrence C. Gorman, S.J., President of Georgetown, presented him with the Kober certificate and a check for \$500 in acknowledgment of his contribution to wartime medicine. . . . A new science building at Mount St. Mary's College, Los Angeles, has been dedicated by the Most Rev. John J. Cantwell, Archbishop of Los Angeles. The building was begun last July and has been occupied despite the fact that its completion will be impossible until after the war. . . . In cooperation with the Office of Defense Transportation, the Summer School of Catholic Action has revised its 1945 schedule and will hold sessions only in New York City, from August 20 to 25, and Chicago, August 27 to September 1. There also will be a session in Montreal, June 25 to 30, at Loyola College, where the enterprise is known as the Catholic Summer School. . . . To meet the needs of nuns and other women teachers of religion, special courses in theology will be offered at the summer session of the Catholic University of America this year, Dr. Roy J. Deferrari, director of the summer session, announces. The courses will be taught by the Very Rev. Joseph C. Fenton, dean of the School of Sacred Theology, and the Rev. Eugene M. Burke, C.S.P., instructor in dogmatic theology. The courses will begin on June 29 and terminate on August 11. . . . Pupils of parochial and private schools may now use the school buses maintained by the State of Washington following Governor Mon C. Wallgren's signing of the bill recently adopted by the State Legislature which provides that "all children attending school in accordance with the laws relating to compulsory education in the State of Washington shall be entitled to use the transport facilities provided by the school district in which they reside." . . . The *SS Xavier Victory*, a 10,800-ton U. S. Maritime Commission cargo vessel, named for Xavier University in Cincinnati, fourth oldest of the 25 colleges and universities conducted by the Jesuits in the United States, was launched at the shipyards of the Permanente Metals Corp., Richmond, Calif. . . . The Most Rev. Aloisius J. Muench, Bishop of Fargo, has been appointed a member of the Pontifical Commission for the Sacred Sciences at the Catholic University of America, succeeding the late Bishop Duffy of Buffalo. The appointment was made by His Excellency the

Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, and announced here by the Most Rev. John T. McNicholas, Archbishop of Cincinnati and chairman of the Commission. . . . Since its establishment eight years ago, the theater of the Catholic University of America has given 73 different productions ranging from revivals of Shakespeare to original musical comedies, it has been announced here. Notable among the productions were "Yankee Doodle Dandy," which was taken to Broadway and later developed into a screen play, and "Sing Out, Sweet Land," which is still playing in New York. . . . In the 20 years from 1923 to 1943, the motor vehicle death rate for school age children (5 to 14 years) has dropped 38 per cent under the impact of organized safety effort in the schools, reports to the National Safety Council prove. . . . D. C. Heath and Company this year will celebrate sixty years of publishing. Late in 1885 the publishing firm of Ginn and Heath was dissolved and the new firm, established by Daniel Collamore Heath, started on its way with thirteen books and eleven pamphlets. These were chiefly in science and modern languages, two subjects that Mr. Heath had the vision to anticipate would play an important part in future school curriculums. . . . To help restore school facilities in liberated Europe, American Junior Red Cross members are packing 500,000 gift boxes during the 1944-45 school year, containing chiefly educational materials, such as pencils, papers, crayons, and paints. By this means, approximately 12,000,000 school supplies will be sent abroad. . . . Ninety-two graduates of New York public high schools participated in a pre-induction retreat at Fordham University. The purpose of the retreat, according to the Rev. Charles M. Walsh, sponsor, was to "toughen and steel the young men spiritually for the rigors of barracks life and to inoculate them against the moral dangers that lie ahead of them."

## REVIEWS AND NOTICES

**History of Psychology from the Standpoint of a Thomist**, by Robert Edward Brennan, O.P. New York: Macmillan Co. Pp. xvi + 277. Price, \$3.00.

The author of this interesting book has done very well the rather difficult task of showing the different opinions and the many conflicting theories of experimental psychology in their relation to the Aristotelian-Thomistic philosophy. In order to do this, a large part of the book is necessarily given over to the discussion of the psychological theories of the early philosophers. It is gratifying to find a history of psychology which gives sufficient recognition to the pre-Cartesian doctrines, setting them in their right perspective, and evaluating modern theories in terms of the doctrines of the Schoolmen.

The chief fault one finds with the book is its brevity. Because of this, the author is forced to summarize his discussion too much. One would like to see a more extensive treatment of the work and theories of some of the earlier experimental psychologists, such as Helmholtz, Wundt, Ebbinghaus, and others. Their opinions and theories, both psychological and philosophical, were quite influential in directing the course of development of modern psychology.

Even though the discussions are rather brief, they are well arranged and integrated. The student of psychology will find the book not merely interesting, but a great help in his efforts to understand the two methods for the study of the human personality. For the serious student it will serve as a stimulus to become better acquainted with the ontological approach to the subject-matter of psychology, an approach often neglected in the study of the science.

The reviewer is especially pleased with Dr. Brennan's summing-up in the last chapter, "The Thomist Takes Stock." The bibliographical index is very good, and adds to the value of the book, both for the student and for the general reader.

J. EDWARD RAUTH, O.S.B.

The Catholic University of America.



**Fact and Fiction in Modern Science**, by Henry V. Gill, S.J. New York: Fordham University Press. Pp. iii + 136. Price, \$2.50.

This book is a collection of 14 essays which previously appeared in magazines and were published in book form in Eire in 1943. The author, according to the preface, wishes to present to educated Catholics the tendencies of modern physical research and show to others how these theories look from a Catholic standpoint.

The author, besides his background in philosophy, was a student in physics under J. J. Thomson in Cambridge. Accordingly he deals here mainly with the field of physics, and where other sciences are concerned, looks at them only as far as questions of physics are involved. His outlook is colored also by the peculiarity of the situation existing in British physics at the time, which was thoroughly experimental and frowned on theoretical physics. Consequently his presentation of experimental facts is very good. Essay 3, the longest of the group, gives a very fair discussion of the experimental discoveries of physics—although a few minor errors are present—as far as they bear on the constituents of matter. Essay 4 touches on the difference between the observable “accidents” and the unobservable form and prime matter.

On the other hand, Gill's judgment on theory is often unsympathetic. In addition, it is obvious that he has knowledge of the modern theories mainly from the more popular writings, particularly in Eddington; but Eddington's standpoint is shared by only a very few theoretical physicists. Accordingly Essay 5 is a very ill-considered discussion of modern theories. In fact, in Essays 8 and 11, where the subject is touched upon again, Gill's description is much more objective.

However, other essays are much better. The first contains a very penetrating description of the psychological processes involved in discovery, although it is particularly applicable to mathematics; the second, a discussion of physical and metaphysical certitude. Essay 5, called “Logic and Modern Science,” has already been mentioned. The author rejects here and in Essay 11 the theory of the expanding Universe, pointing out that we can only observe the state in which the remote stars were millions of years ago, not in what state they are now, since it takes the light so long to reach us. Such a cautious stand-

point is thoroughly defensible, but, if taken, one has to reject not only the theory of the expanding Universe but any speculation on the state of the Universe, and I doubt whether many, philosophers or scientists, will content themselves with such caution. Numbers 9 and 10 are concerned with "second sight" and spiritualism, and have therefore nothing to do with the title. The author expounds Catholic teaching, credits the existence of "second sight," but does not try to explain it.

Essays 6, 7, 8 concern themselves with the question in how far purely physico-chemical laws can explain life. In the first essay Gill points out that all attempts at producing life artificially have failed and that therefore a special act of God is the simplest scientific explanation. He is however careful to explain—and this merits high praise—that no theological objection can be raised against the idea of producing life from inorganic matter and discusses the treatment of this problem by the Fathers.

In Essay 7 the author attempts to show that organic evolution runs counter to the principle of increasing entropy and therefore proves the existence of a "vital principle" which modifies the purely physico-chemical laws. While this essay contains an excellent popular presentation of the entropy concept, I do not believe that Gill's argument is sound. Essay 8 contains a discussion of the connection which some physicists have sought between free will and some newer results of physics. While the statements of Gill are correct and the physicists have been guilty of loose formulations, there is a problem which Gill has overlooked. Essay 12, with the title "Has Science Found Religion?" should be better called "Have Scientists Found Religion?" In Essay 13 the author brings out the favorable attitude the Popes have taken to Natural Science, but, as is so often the case in apologetical writings, he does not touch on the psychological question why so many individual Catholics, priests and laymen, are so inimical to science, contrary to the attitude of the Popes. The final essay, Number 14, deals with the conclusion which can be drawn from our experience with nature leading to the Creator, and with Theology as the Queen of the Sciences.

KARL F. HERZFELD.

The Catholic University of America.

**From the Pilot's Seat**, by Rev. Cyprian Truss, O.F.M.Cap. New York City: Joseph F. Wagner, Inc. Pp. 183. Price, \$2.00.

That the truth hurts is an age-old axiom. And truth sharpened by simplicity hurts more. This is why many readers may not like Father Truss' little book of timely talks. With no attempt at theological theorizing, the author takes up a variety of current problems that face the ordinary person, describes them simply, explains them practically, and gives them sound Christian solutions. This is not a collection of sermons, but a series of radio talks directed to a well-mixed audience. The book could be read in an afternoon, but it shouldn't be. The short talks are meant to be read one at a time, followed by a little private consideration and application. Readers accustomed to the heavy language of verbose volumes will enjoy a few moments of this simple style and benefit by the sensible suggestions. Parents will delight in seeing some of their problems so plainly presented. And the younger set might wonder how Father Truss found out. . . . The stories about the R.A.F. (from which the book gets its title) add little. Likewise, the occasional wanderings into the author's past. A rather serious typographical error occurs on page 51 in the quotation of Luke 23, 34. Nevertheless, this little volume will be welcomed by anyone who wants a light lift over popular problems toward a better Christian way of life.

JUDE R. SENIEUR, O.F.M.Cap.

Capuehin College,  
Washington, D. C.

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**Father Theobald Mathew: Apostle of Temperance**, by Patrick Rogers. New York: Longmans, Green and Co., 1945. Pp. 166. Price, \$2.50.

"I promise to abstain from all intoxicating drinks, except used medicinally and by order of a medical man, and to discontinue the cause and practice of intemperance." This was the simple pledge administered by the world-famous Irish Capuchin friar, during the eighteen years of his apostolate, to seven million people. Father Mathew never stated that it was wrong to use strong drink, but he did assert that there was a great risk in doing so and that the habit had produced many social evils.

These evils were part of the unhappy heritage left from the

time of persecution in Ireland when the Catholic poor, deprived by law of the inspiration and safeguards of their ancient faith, turned from the bitter hardship of their lives to seek relief, or at least forgetfulness, in strong liquor. In Dublin alone, for example, the number of licenses to sell spirits rose from 868 in 1824 to 1,714 in 1828. The first total abstinence society in Ireland was formed as early as 1817; but it was not until Father Mathew began his crusade in 1838 that real progress was made in combating the evil.

Father Mathew's success, from the very beginning, was unprecedented. The electrifying crusade was the work of one man, and its progress was commensurate with his activity. People flocked to him from all over Ireland and he, in turn, visited nearly every county and administered the pledge to thousands of people of every class and creed at a time. Soon it came to be said, such was the growth of sobriety, that the duty of the military and police "was almost entirely confined to keeping the ground clear for the operation of Father Mathew." Of him it was recorded that "he has wiped more tears from the faces of women than any other being on the globe but the Lord Jesus, and thousands of lisping children will bless the Providence that gave them an existence in the same age."

Father Mathew, described by Thackeray as a stout, handsome, honest-looking man with nothing remarkable in his manner except that it was exceedingly hearty and manly, visited Scotland in 1842, England the following year, and the United States, where his fame had preceded him, in 1849. In two years he visited twenty-five states, addressed enthusiastic meetings in more than three hundred cities and towns, and administered the pledge to 600,000 persons. At the end of his American tour his health was shattered and he returned to Ireland. Death came to him in 1856.

Although only a few hundred thousand in Ireland persevered in keeping the lifetime pledge, Ireland never returned to the deplorable state in which the friar had found all classes of the population. As O'Connell changed a race of serfs into a people determined to be free, so Father Mathew trained the same people to combat and overcome the moral slavery of drunkenness.

The deep inspiring force of Father Mathew's extraordinary career was the Franciscan Spirit. His sanctity was the secret



of his strong and abiding influence. Dr. Rogers, while perhaps unduly reticent on this focal point in the character of a man whose moral stature was of heroic dimensions, has written a sympathetic, restrained and accurate study of the big-hearted Capuchin who spent himself wholly in the service of his nation and of all mankind.

The book, which contains a Foreword by the Minister Provincial of the Capuchin Order in Ireland and an Introduction by the Archbishop of Westminster, is particularly timely today when a midnight curfew on amusement places was found necessary to curb absenteeism in war plants resulting from heavy nocturnal drinking.

JOHN J. O'CONNOR.

St. John's University,  
Brooklyn.

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**Lent, A Liturgical Commentary on the Lessons and Gospels**, by Rev. Conrad Pepler, O.P. Pp. x + 406. St. Louis: B. Herder Book Co. Price, \$4.00.

How can the teacher get more out of the Mass during Lent? How can she inspire her charges during the penitential season to attend Holy Mass more devoutly and more frequently? The present book is of help in answering these questions.

The official teaching of the Church regarding Lent is embodied in the Lessons and Gospels of the Mass. In the first week the Church focuses the attention of her children on fasting; in the second, on prayer; in the third, on almsgiving and brotherly love; in the last three weeks, on the Passion of Christ. Originally the lessons provided the basis of a solid course of instruction for catechumens preparing for baptism, for sinners preparing for the sacrament of penance, and for all making ready for the Holy Eucharist. The ulterior purpose of the readings of Scripture is to lead every Christian to unite himself with Christ hanging on the Cross.

In his commentary the English theologian devotes about eight pages to unearthing some of the doctrinal treasures in the scriptural lessons of each day. He is not afraid to come to grips with problems and to go to the very heart of mysteries. He is constantly ringing the changes on truth, life, love, grace. Wise are the observations on the reactions of pharisaism to

truth, of individualism to love, of legalism, ritualistic use of the sacraments, and trivialities in spiritual life, with grace.

The skillful teacher of religion will find in the book valuable source material for talks: e.g., the importance of the spiritual work of fraternal correction (p. 147); how non-Catholic players on the opposing basketball team are called to be members of Christ's true Church and how all non-Catholics in the state of sanctifying grace are members of the Church in desire (p. 141).

Little milk but much meat is to be found in the book.

HAROLD VOGLER, O.F.M.Cap.

Capuchin College,  
Washington, D. C.

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**A Companion to the New Testament**, by John E. Steinmueller, S.T.D., S.Scr.L., and Kathryn Sullivan, R.S.C.J., Ph.D. New York: J. F. Wagner. Pp. vi + 328. Price, \$3.75.

The authors tell us they write "to reach the instructed and educated Catholics." They well deserve to say so. Their book begins with a brief treatment of inspiration, the Canon of the New Testament, and a history of the text and versions. Short introductions to the four Gospels follow. Next we have a concise but rather complete picture of "The Messiah in Prophecy," and of Christ as Prophet, Priest, and King. Incidentally, this part is almost a short life of Christ, with good notes on the parables and miracles. After that we get a brief history of the early Church according to the Acts. This is followed by an account of Paul's life and letters. Then the leading ideas of Paulism (Law and Grace, Redemption, Mystical Body, Christian Life, Second Coming) are presented clearly and concisely. John's life, Epistles, and doctrine also receive attention. The running commentary on the Apocalypse should be helpful to the laity. The last chapter discusses the special problem of chronology in Christ's life and the Synoptic question. Some brief notes on the history of rationalistic criticism of the New Testament and on the value of archeologic findings for interpreting the New Testament are included. A good bibliography of English works on the subjects treated and a fine topical index bring the handy volume to a close.

Let me offer some suggestions that might be considered for the next edition of the book. Gospel means the same thing as

*euangelion*, but it is not derived from this word (p. 32). Instead of saying that the title of the Acts of the Apostles is misleading (p. 143), as the critics have done, why not inform the layman of the more probable Greek title, *Acts of Apostles*, which is exact? The date of the first traces of the subdiaconate and minor orders should have been given, else the uninitiated will get the impression that these were introduced by the Church "soon" after the diaconate (p. 145). A few words would have made the route of St. Paul's return trip from the first missionary journey clearer (p. 159). Lest laymen be led to believe that Catholic scholars consider epilepsy probable for St. Paul, this should have been distinguished from the other possibilities mentioned (p. 162). Many scholars would like to see the adoption theory mentioned among the explanations of the genealogical difficulty (pp. 68-69).

Paulism is incomplete without a section on the divinity of Christ and His perfections as Man. After all, St. Paul did think much and often about these things and capitalized on them as motives, as we see from his Epistles to the Colossians and Hebrews. Again, he considered suffering in Christ and for Christ as normal for every Christian.

Matthew's, not Luke's (p. 78), order in the temptations of Christ is the more probable, as Dr. Steinmueller himself holds in *A Commentary on the New Testament* published by the Confraternity of Christian Doctrine. The age of Christ at the coming of the Magi should be used in the calculation of the date of Christ's birth based on the death of Herod (p. 270). The odd opinion, advocated by the authors, that Christ was about forty-one years old at His death, based on the text of St. Irenaeus, should be tabbed as rejected by most scholars (p. 274). The statement that Christ was consecrated Priest at the incarnation through the coming of the Holy Spirit (p. 131) is incorrect. He was consecrated substantially by the grace of union; that is, by the union of the Second Person with the human nature.

DOMINIC UNGER, O.F.M.Cap.

The Catholic University of America.

## BOOKS RECEIVED

*Educational*

Betts, Emmett Albert, and Betts, Thelma Marshall: *An Index to Professional Literature on Reading and Related Topics*. New York: American Book Company. Pp. 137.

Bittle, Celestine N., O.F.M.Cap.: *The Whole Man—Psychology*. Milwaukee: The Bruce Publishing Company. Pp. 687. Price, \$3.50.

Counts, George S.: *Education and the Promise of America*. New York: The Macmillan Company. Pp. 157. Price, \$1.50.

Williams, J. Paul: *The New Education and Religion*. New York: Association Press, 347 Madison Ave. Pp. 198. Price, \$2.50.

*Textbooks*

Mason, Josephine Dwight, and O'Brien, Gertrude E.: *A Practical Reader for Adults*. Book II. Boston: D. C. Heath and Company. Pp. 161. Price, \$0.84.

Rogers, Lester B., Adams, Fay, and Brown, Walker: *Story of Nations*. New York: Henry Holt and Company. Pp. 814. Price, \$2.60.

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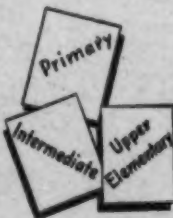
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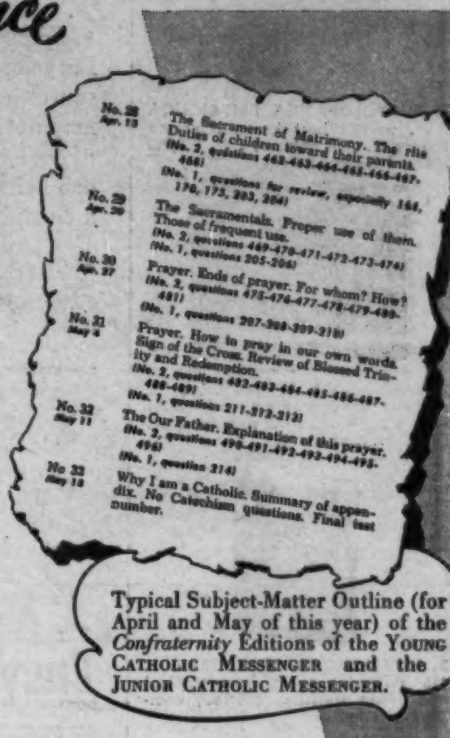
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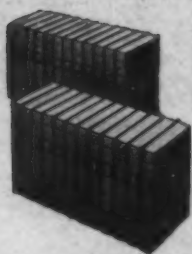


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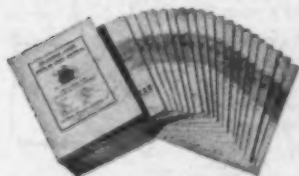
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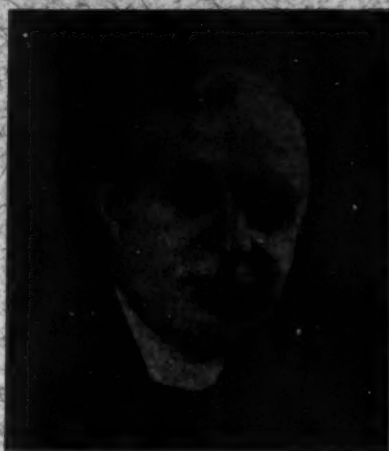
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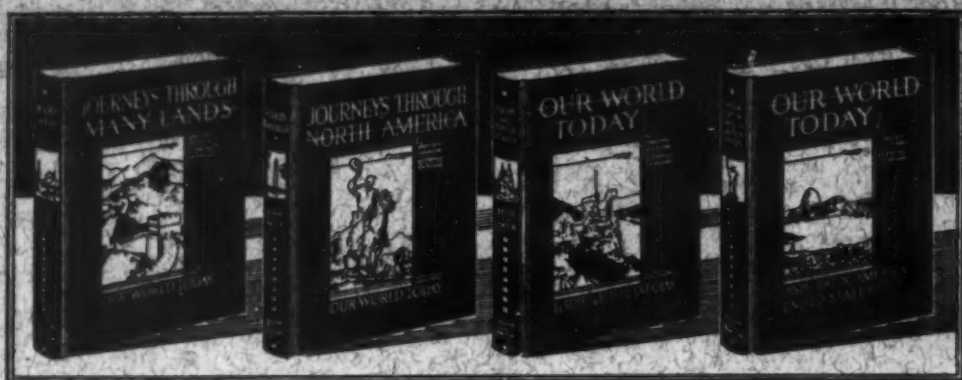
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